Rashi on Ezekiel
רש"י על יחזקאל
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Rashi on Ezekiel

Chapter 1

Verse 1

Now it came to pass in the thirtieth year The prophet presented his words obscurely and did not tell his name, who he was; nor did he explain from what date he was counting. Therefore, the holy spirit interrupted his words in the following two verses to teach [us] who the prophet was and to teach [us] from what date he was counting. As it is said: "On the fifth day of the month that is the fifth year, etc." These are not the words of the prophet, for he already stated that he was standing on the fifth of the month, and furthermore, from the beginning he had stated his prophecy in the first person: "and I was in the midst of the exile"; "and I saw visions of God." And so at the end: "And I saw, and behold, a storm wind, etc." Now these [next] two verses interrupted his words, as though someone else was speaking about him: "The word of the Lord was [revealed] to Ezekiel...and the hand of the Lord came upon him there."
as I was in the midst of the exile i.e., outside the land of Israel.
by the river Chebar The name of the river.
visions of God Heb. מַרְאוֹת. Because he did not see with a "lucid speculum," he calls it "visions of God," a sort of dream, insubstantial. All the prophets also saw through a "dim speculum," except for our teacher Moses. That is what is said (Hos. 12:11): "and to the prophets, I assumed likenesses."

Verse 2

that is the fifth year of King Jehoiachin's exile Thus, we may deduce that the thirty years he counted, he counted from the beginning of the jubilee [cycle]: the last jubilee commenced at the beginning of the eighteenth year of Josiah['s reign]; that is, the year that Hilkiah found the scroll (II Kings 22). So we learn in Seder Olam (ch. 26), that the beginning of the jubilee was that [year]. Josiah reigned thirty one years. Subtracting from them the seventeen years that had already passed leaves fourteen years. Jehoiakim reigned eleven years; [together, that] totals twenty-five years. Jeconiah [Jehoiachin] his son, had reigned only three months when he was exiled, and the year that Ezekiel prophesied was the fifth [year] of his exile, hence the thirtieth year of the jubilee. And so we find that at the end of his prophecy, he gives a sign using the count of the jubilee [as a reference], for it says (40:1): "In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month." Our Rabbis said (Arachin 12a): What "year" is it that begins on the tenth of the month? You must say that this is the jubilee year [See Leviticus 25:9f.].

Verse 3

The word of the Lord was [revealed] Heb. הָיֹה הָיָה [lit. being was.] Our Sages said (Mechilta to Exod. 12:1): "[It] had already come," because the Shechinah does not rest upon a prophet outside the [Holy] Land, except by having first rested upon him in the Land. We learned in a Baraitha of the Mechilta (Exod. 15:9): [The verse 2:1,] "Son of man, stand on your feet," was the [actual] beginning of the Book, only there is no chronological order [in Scripture]. Others say that (12:1f.) "Son of man, compose a riddle," is the [true] beginning of the Book. [Mechilta ends here.] I say that this prophecy was told to him before they were exiled, because it is appropriate to be said to him in the Land, for the community of the exile is not mentioned explicitly in it. It can be recognized as the beginning of his mission to them. Jonathan, too, paraphrased in that manner: The prophetic word from before the Lord was revealed to Ezekiel the son of Buzi the priest in the land of Israel; it returned a second time and spoke with him in the state of the land of the Chaldeans. Now Ezekiel was exiled with the "craftsmen and the sentries of the gates," who were exiled with Jehoiachin.
the hand of the Lord Every expression of יָד mentioned in this Book or in any expression of prophecy is invariably an expression of compulsion, [implying] that the prophecy seizes him against his will, like a person going mad, destreze in Old French, compulsion.

Verse 4

and behold, a tempest was coming from the north That is the Chariot of the throne of the glory of the Shechinah, as it is described in this chapter (verse 28). Since it came with fury to destroy Israel, it is therefore likened to a tempest and a [storm] cloud.
coming from the north It was returning from the land of the Chaldeans, which is in the north. As it is said (Jer. 1:14): "From the north the misfortune will break forth." And why did it go there [first]? In order to subjugate the whole world to Nebuchadnezzar, to prevent the nations from saying that He delivered His children into the hands of a lowly nation, for the Chaldeans were [considered] a lowly nation. As it is said (Isa. 23:13): "this people has never been." So did our Sages expound on this verse in tractate Chagigah (13b).
with a brightness around it Surrounding the cloud on the outside, implying that Israel was destined to be redeemed from there [Babylonia].
it was like the color of the chashmal "Chashmal" is an angel bearing that name, and he [Ezekiel] saw [something] like the appearance of its color in the midst of the fire. And so did our Sages say: There was an incident involving a child who was expounding on the account of the Chariot. He perceived the meaning of "chashmal," [whereupon] fire emanated from the chashmal and consumed him. They said further that the word itself is a combination: When they asked, "What is chashmal?" replied Rav Judah, "Living beings (חָיּוֹת) of fire (אֵשׁ) that speak (מְמַלְלוֹת)." In a Baraitha we learned: Sometimes silent (שָׁתְקוֹת), sometimes speaking (מְמַלְלוֹת) when the speech emanates from the mouth of the Holy One, blessed be He, they remain silent. When the speech does not emanate from the mouth of the Holy One, blessed be He, they speak; that is, they laud and praise the Lord (Chag. 13). [Possibly, "chashmal" is the name of the color resembling the color of fire, for he said, "Chashmal from the midst of the fire," and he said (verse 27): "the color of chashmal, the appearance of fire within it found about, from the appearance of his loins and above." And, he says in the second vision (8:2): "and from his loins and above was like the appearance of a splendor, like the color of chashmal." An addendum that I heard.]

And from the midst of it, [i.e.,] that fire, I saw something like the color of chashmal that appeared from the midst of the fire. But we do not know what it is, and the midrash that our Sages expounded on it, [defining "chashmal" as] living beings of fire that speak, does not seem to me to the context.

Verse 5

they had the likeness of a man This is surprising, because they had also the likeness of an ox, a lion, and an eagle! Apparently, since this [being] is the patron of them all [all the living beings], the prophet praises the Chariot with it. [Their human face] had the countenance of our father Jacob.

Verse 6

and each one had four faces "Each one" means that the human countenance had four faces, as did that of the lion, the eagle, and the ox, totaling sixteen [faces] to one living being. It was thus for each living being, and four wings for each of the faces, totaling sixty-four wings for each living being. This is [why] Jonathan paraphrased: two hundred fifty-six wings.

Verse 7

were straight legs [Jonathan renders]: רְגְלִין כֵּוְנָן parallel legs, this one opposite this one. Another explanation: "straight," meaning they had no knee joints by which to bend their legs because they do no sitting or lying. Therefore they do not require joints like those of animalsthe upper joint and the lower joint by which it bends its legs to lie down.
a round foot Heb. עֵגֶל, a round foot, and so did Jonathan render it: round feet.
and they sparkled Because of their brilliance, sparks seemed to emanate from them, as we say in tractate Yoma (37b): She too [Queen Helene] made a golden candelabrum, etc. When the sun shone, sparks would [seemingly] emanate from it, etc. וְנוֹצְצִים is etincelants in French, gleaming.
like the color Heb. כְּעֵין, like מַרְאֶה, the appearance.
burnished copper Heb. קָלָל, clarified and gleaming. Menachem (Machbereth p. 155) associated it with (Lev. 2: 14): "roasted (קָלוּי) in fire."

Verse 8

And human hands were beneath their wings As the Targum paraphrases: to pick up coals of fire with them, etc. Likewise, we find in this Book (10:7): "And the cherub stretched forth his hand, etc. to the fire that was between the cherubim, and he picked it up and gave it to the hands of the one dressed in linen." And so, [in the verse] after it, "And there appeared to the cherubim the form of a human hand, etc." The human hands pick up the fire and give it to the cherub, and the cherub [gives it] to the messenger, in order [to allow] the coals to cool off [as they pass] from hand to hand, to mitigate Israel's punishment.
on their four sides To the four directions of the world, for they have faces and wings in every direction.
and their faces and their wings were the same to all four of them As the Targum renders: were the same to all four of them.

Verse 9

Their wings joined one to the other Each one's wing was spread out to the side of the other one's wing this way [lit. to here] and that way [lit.

to here] until they join and touch each other, thereby covering their faces, for the wings are spread out over the face.
they did not turn when they walked If they wished to walk in any desired direction, they did not need to turn their faces because they have faces on every side; therefore each one went in the direction of his facein the direction of the face on that side where they desired to go, they would go.

Verse 10

Verse 11

And so were their faces, and their wings were extended upward Had I not seen the cantillation sign of a "zakef gadol" [indicating a pause] punctuating "And so were their faces," I would not know how to explain it, but the punctuation taught me to separate them [the words of the verse] one from the other and to place the word וּפְנֵיהֶם by itself. And so, [this] is its explanation: And they had faces and their wings were extended above their faces and covered them. How so? "Each had two wings joined to each other"to each face, their two wings were joined. On each one, the wing of this living being was stretched out towards the side of that living being, and this one's towards the side of this one, and the face that was in between was covered by them. [A verse whose wording] is similar to the language of this verse appears again in this chapter (verse 18): "And they had backs, and they were very high and they were dreadful." The word וְגַבֵּיהֶן, "and they had backs," stands by itself.
and two covering their bodies And the two remaining wings would cover their bodies.

Verse 12

wherever would be the will Heb. רוּחַ, usually spirit, here means will: the will to go.

Verse 13

it was going among the living beings That appearance (מַרְאֶה) was going among all the living beings.
there was a brightness to the fire More than [there is to] our fire.
lightning Heb. בָּרָק, flandours in Old French, lightning flashes.

Verse 14

would run and return, like the appearance of the sparks Our Sages explained (Chag. 13b): They would run and return like the flame of a furnace, which constantly shoots out of the mouth of the furnace and hastens back to enter. So, when they would thrust their heads out from under the expanse that was extended above themas is delineated in the chapterthey would recoil because of the Shechinah, which is above the expanse, and they hasten to pull their heads [down].
like the appearance of the sparks Heb. הַבָּזָק, de l'etincelle in French, and the color of their fire is like the color of the fire that emanates from between the shards within which gold is refined in a furnace. The fire that emanates from there is colored with these colors (ibid.).
[Addendum—Others explain הַבָּזָק as an expression of scattering, as our Sages explained it (Gen. Rabbah 50:1): "like the appearance of the bazak" R. Judah in the name of R. Simon in the name of R. Levi the son of Perata: Like one who scatters (הַבּוֹזֵק) 'gefeth' in a stove, i.e., he

scatters ‘gefeth’ the residue of olives in a stove: it ignites quickly and raises a flame, and the flame ascends and descends, and this is the meaning of “would run and return.” Furthermore we find in their words (Sanh. 108b, according to Aruch) בזק used as an expression of scattering: “He scattered (בָּזַק) dust on them and it turned into swords,” meaning he scattered, and so in the Mishnah (Eruvin 10:14): “We may scatter (בּוֹזְקִין) salt on the ramp so that they should not slip.” בזק may also be defined as ברק (lightning), which is an expression of searching. End of addendum, not found in (sic) all editions.]

Verse 15

one wheel [was] on the ground On the floor of the expanse.
for its four faces of each living being, or the wheel had four faces. Our Rabbis said (Chag. 13b): “This is Sandalphon [the angel], who stands on the ground yet whose head reaches up among the living beings.” From the context we learn that the wheels were four.

Verse 16

like the appearance of crystal Heb. תַּרְשִׁישׁ, like a precious stone named tarshish, cristal in French.
as...would be A wheel set within a wheel, crosswise. Since they go to every side, with their faces to the four directions, the wheel must roll in its four directions.

Verse 17

toward their four sides, etc. Because of the working of the wheels, he had to repeat them [i.e., the description of the living beings’ movements], to say that the wheels did not stop them because they [the living beings] too were made for that [i.e., moving in four directions].

Verse 18

And they had backs Heb. וְגַבֵּיהֶן, lit. and their backs. And they had backs.
and they were very high, and they were dreadful They were frightful to look upon. Others interpret: “they had fear,” meaning they stood in awe.
and their eyebrows Heb. וְגַבֹּתָם, et leurs sourcils in French.
were full of eyes round about to see in all directions, for they did not turn when they went.

Verse 19

off the ground Off the floor of the expanse, and so did Jonathan render: “off the high heavens”; meaning when they lifted themselves up from the depths to the heights.

Verse 20

the will The will of the Holy One, blessed be He.
there was the will to go It was not necessary to tell them [to go] to this side [or that] because the will of the Holy One, blessed be He, was in the living beings, and the will of the living beings was in the wheels.

Verse 21

When they would go Heb. בְּלֶכְתָּם, [i.e.,] the living beings.
they would go Heb. יֵלֵכוּ [i.e.,] the wheels.

Verse 22

the severe frost Jonathan rendered: גְּלִיד תַּקִּיף, severe frost, gelee forte in French.

Verse 23

straight Parallel.

Verse 24

like the sound of many waters I would think that the voice was low. Therefore, Scripture adds: like the sound of the Almighty, like the voice delineated in the Holy Writings (Ps. 29:4f.): "The voice of the Lord is in strength, etc. The voice of the Lord breaks the cedars."
the sound of stirring, like the sound of a camp Like the sound of their speech when they thank and bless their Master; it was like the sound of the camp of the angels on high.
when they would stand, they would let down their wings [and cease] from making a sound be heard, and Jonathan rendered: when they would stand, they would silence their wings because of the speech, [i.e., because of] the speech of the Omnipresent emanating from above their heads, to let the prophets hear His mission, as he [Ezekiel] concludes (verse 25): "And there was a voice, etc." The Midrash Aggadah (Gen. Rabbah 65:11) states: "When they would stop praising [God] so that Israel would praise first."

Verse 25

And there was a voice above the expanse Jonathan rendered: And at the time that there was a will before Him to make His speech heard to His servantsthe prophets of Israelthere was a voice, and it was heard from above the expanse, from between the cherubim, from beneath the expanse that was over their heads.
they would let down their wings out of the fear of the speech.

Verse 26

Verse 27

And I saw like the color of chashmal No permission was granted to ponder over this verse.
within it Within it was like the appearance of fire.

Verse 28

and I fell on my face I prostrated myself.
and I heard a voice speaking And what did it say?

Chapter 2

Verse 1

And He said to me: "Son of man, etc." He calls Ezekiel "son of man" because he saw the Celestial Chariot while walking among [the denizens of—Malbim ed.] the heavenly heights and involving himself with it like

the angels, as if to say “There is no one here of woman born but this one.” (So did a man explain this to my rabbi, and he [thus] pleased him. I hold, however, that He called him “son of man” only so that he should not become haughty from having become familiar with the Celestial Chariot and with workings of the heavenly beings.This [latter remark] does not appear in other editions.

Verse 2

what was being spoken to me Heb. מְדַבֵּר. What was being spoken with me. And it is respectful to write מְדַבֵּר when referring to [the One in] Heaven, for if one says מְדַבֵּר, the implication is [that He speaks] like a man who speaks to his fellow, turning to him face to face; but if one says מְדַבֵּר, it means that the Shechinah, in His eminence, is soliloquizing, and His messengers will overhear; porpariliz in Old French, intimate words.

Verse 3

to rebellious nations Two tribes are called two nations.

Verse 4

And the sons Since He says, “their fathers rebelled against Me,” and these sons of theirs are brazen- faced.

Verse 5

And they whether they listen or whether they forbear from listening.
for they are a rebellious house They are remonstrative people, but I want them to know at the time of their retribution that a prophet had been in their midst who reproved them, and they did not heed.

Verse 6

obstinate Heb. סָרְבִים, a term for disobedience, like סָרְבָנִים (Menachem p.129), but Dunash (p. 77) interpreted it as a word for thorns [like the next word, סלונים. Consequently] there are two words [for thorns].
and thorny Heb. וְסַלּוֹנִים, a word for thorns, and so (below 28:24) “a pricking briar (סַלּוֹן) and a piercing thorn.”
and you sit on eglantines Heb. עַקְרַבִּים. The people whom you reprove will weary you and provoke you [making you feel] as if you were sitting on eglantines, which prick you on all sides.
עַקְרַבִּים are eglantiers in French, eglantines. Another interpretation: literally scorpions [the usual meaning of עַקְרַבִּים] and so did Jonathan render: “and among people whose deeds are like scorpions, you dwell.”

Verse 7

Verse 8

do not be rebellious [to refrain] from going on My mission.
open Heb. פְּצֵה, open, and so (Lam. 3: 46): “they have opened (פָּצוּ) their mouth against us.”
open your mouth and eat This is figurative. Bend your ear and hearken, and it will please you as if you are hungrily eating food.
what I give you What is the giving? It is the scroll of the book.

Verse 9

and behold, etc. Some things adopt both masculine and feminine gender, such as (Gen. 19:23): "The sun had risen (יָצָא) [msc.] over the earth, etc."; (Mal. 3:20), "And for you who fear My name, shall the sun of mercy rise (וְזָרְחָה) [fem.]), etc." [Likewise] (Gen. 32:9), "If Esau comes to the one camp (הָאַחַת) [fem.] and strikes it (וְהִכָּהוּ) [msc.].

Verse 10

before and behind That which existed from the beginning and that which is destined to be in the end.
lamentations The retribution of the righteous in this world.
and murmuring Heb. וְהֶגֶה. The gift of their reward, over which they will sing in the future.
and woe The woe of the wicked in the world to come.

Chapter 3

Verse 1

Verse 2

Verse 3

so I ate, and in my mouth, etc. I accepted it, and its words were in my mouth as sweet honey.

Verse 4

Verse 5

of an unfathomable language Who have a deep language, which you do not understand.
to the house of Israel But to the house of Israel I send you, whose language is like your language.

Verse 6

had I sent you to them, etc. [lit. had I not sent you to them, they would hearken to you.] This is an expression of an oath: Had I sent you to themas I live, if they would not hearken to you! [i.e.,] this is a transposed verse.

Verse 7

Verse 8

Verse 9

As shamir It is a kind of worm, to which they show a stone, and it [the stone] splits in front of it. [Gloss: Another explanation: Shumir is a term for a strong rock, and in Targum Yerushalmi it is used as the translation of צוּר, rock, and so too is the Targum of מִצּוּר הֶחָלָמִישׁ as מִשָּׁמִיר טַנָּרָא "out of the flinty rock" (Deut. 8:15). Shamir also means the strongest iron. For just as the strongest rock is called shamir, so is the [element] iron called shamir because of its strength. [This does not appear in all editions.]

Verse 10

Verse 11

So said the Lord God this prophecy, to say it to you.
whether they will listen or they will forbear you say it to them.

Verse 12

And a wind lifted me up After He finished His words, He commanded the wind to carry me to the place where the people of the exile were.

Verse 13

touching Heb. מַשִּׁיקוֹת, an expression of kissing (נְשִׁיקָה). They would knock one against the other, and a song was heard with their knocking, as he said above (1:24): "And I heard the sound of their wings."

Verse 14

and I went, embittered because it was distasteful to me to chide the children of my people.
and the hand of the Lord became strong upon me His coercion and His strength to lead me against my will.

Verse 15

Tel Aviv To Tel Aviv, a place name.
bewildered Heb. מַשֹּׁמִים, bewildered, a man silenced and unable to speak.

Verse 16

Verse 17

I have made you a lookout Why are you silent? Is it not as a lookoutone who is appointed over the towers to see to it that if armies come to the city, the shofar shall be sounded to warn the people to gather and strengthen themselves—that I have appointed you; to warn them to beware of retribution, so that I need not bring it upon them.

Verse 18

Verse 19

Verse 20

I shall place a stumbling block before him When he does his deeds in secret and displays himself as a righteous man, I place an overt sin before him in order to reveal his deeds, and when I bring evil upon him, they will not question Me.
and his righteous deeds...will not be remembered Our Rabbis explained this as referring to one who regrets his first oneshe regrets the first righteous deeds that he performed.

Verse 21

Verse 22

Verse 23

and behold, there the glory of the Lord we standing He went there before me, [thereby demonstrating] a trait of extreme humility, such as is not conventional for a flesh and blood person to practice: [As a rule,] the disciple awaits the Master, whereas here, the Master awaits the disciple.

Verse 24

confine yourself within your house to show them that they are not worthy of reproof.

Verse 25

behold they have placed ropes upon you Be imprisoned in your house as if you were bound with ropes. This is also how Jonathan paraphrases it: Behold the decree of My words upon you is like the binding of ropes, etc.

Verse 26

Verse 27

And when I speak with you When I shall wish to speak with you, I shall send you to them.
and you shall say to them, “So said the Lord God” all the words of My message.
He who listens will listen This is not part of the mission. Rather, the holy spirit told the prophet, “You tell them My message, and as for them, he who listens will listen, and he who forbears will forbear, for I know that not all of them will listen, for they are a rebellious house.”

Chapter 4

Verse 1

a brick Heb. לְבֵנָה, tivle in Old French [tuile in modern French]. Some of them are large.

Verse 2

a stone-throwing catapult Heb. דּוּק, mangonel in Old French, [mangonneau in modern French], with which they cast stones upon the city.
a siege mound Heb. סוֹלְלָה, he would pour earth and press upon it (סוֹלְלָה) and beat it down with sticks, and make a high mound on which to stand and look into the city and shoot arrows.
סוֹלְלָה is bastion in Old French, rampart.
and place villages around it Heb. כָּרִים. Jonathan rendered: אֶפְרוֹזְוָן, which are villages that his armies make, and [the armies] dwell in tents on [all] sides of the city, so that no man could come or go. Another explanation is that כָּרִים are officers appointed over the army; this one guards on this side, and that one on that side.

Verse 3

an iron wall A semblance of the city wall that serves as a partition between the army and the city.
that is a sign that so will Jerusalem come under siege.

Verse 4

on your left side to bear the pain and torture [over] the number of days corresponding to the number of years that My spirit oppressed Me, so to speak, because they provoked Me, and you will atone for their iniquity since the retribution that I say I will bring upon them is painful to you.

Verse 5

I have given you the years of their iniquity, etc. I have made it easier for you to tolerate the pain that I Myself suffered for the number of the years that they sinned before Me: for you I converted it to that number in days. [Another explanation: שְׁנֵי is like שְׁנַיִם, two, and so did Jonathan render: Now I have given you twice as much as their iniquity. This does not appear in other editions].
three hundred and ninety days We learned in Seder Olam (ch. 26): This teaches us that Israel sinned for three hundred and ninety years from the time they entered the Land until the ten tribes were exiled therefrom. You find [the events of] two hundred and forty-three of them delineated: From the time Jeroboam assumed the throne until Hoshea son of Elah was exiled and in “the days that the judges judged” are one hundred and eleven years. The rest, however, are not delineated. (These are [the calculations of] the three hundred and ninety years—that I found in a responsum from Rabbi Joseph, the head of the yeshivah—that the ten tribes sinned from the days of Joshua until Sannecherib exiled them from Samaria. Calculate: in the days of the Judges there were 8 years under the rule of Cushan, 18 under the rule of Eglon, 20 under the rule of Sisera, 7 under the rule of Midian, 18 under the rule of the children of Ammon, and 40 under the rule of the Philistines. This totals 111. From Micah until the Ark was captured were 40 years, totaling 151. Calculate for Jeroboam son of Nebat 22, Nadab his son 2, Baasa 24, Elah his son 2, Omri 12, Ahab 22, Ahaziah his son 2, Jehoram his brother 12, Jehu 28, Jehoahaz 17, Jehoash his son 16, Jeroboam his son 41the total is 350 (sic.). And [with] Menachem son of Gadi 10, Pekahiah his son 2, Pekah son of Remaliah 20, and Hoshea son of Elah 9 years, the total is 391, but Hoshea’s last year is not counted because in Hoshea’s ninth year, Samaria

was captured and Hoshea was counted as having reigned 8 years, leaving a total of 390. The forty years that the kings of Judah sinned after the exile of Sannecherib until [the prophecy of] this chapter was said to Ezekiel are delineated below, and I did not find it necessary to explain them. This is not found in other editions.)

Verse 6

the iniquity of the house of Judah forty days This teaches us that the house of Judah sinned, from the time that the ten tribes were exiled until Jerusalem was destroyed, forty years: 22 of Manasseh, about whom it is written (II Kings 21:3): "as Ahab...had made," and Ahab had reigned 22 years; two of Ammon and 11 of Jehoiakim, and this prophecy was transmitted to Ezekiel in the fifth year of Zedekiah. This totals 40 years. The grand total is four hundred and thirty [years]. After this prophecy, they remained yet six years, equaling 8 jubilees and 36 years. In 8 jubilees [there] are 8 cycles of Sabbatical years, equaling 56 Sabbatical years, totaling 64 [hallowed years]. In 36 years, there are 5 Sabbatical years, totaling 69 land-release years, and the final jubilee year is accounted to them as an iniquity because they were exiled from it [the land] because of their iniquity, totaling 70 hallowed years of land release, which Israel did not observe. Therefore, they were exiled 70 years to fulfill (Lev. 26:34): "Then the land will appease its Sabbaths." That is what is written at the end of Chronicles (II 36:21): "To fulfill the word of the Lord [that was] in the mouth of Jeremiah, until the land has appeased its Sabbaths, for as long as it lay desolate, it rested, to complete seventy years."
"Your left side" symbolizes Samaria; "your right side" symbolizes Judah, because Judah is in the south of the land of Israel, as it is said (16:46): "And your big sister Samaria...who lives at your left." Also in the Book of Joshua (15:1), he describes the border of the tribe of Judah as occupying the entire southern border.

Verse 7

And to the siege of Jerusalem which is engraved on the brick, you shall direct your face; when you lie on your left side, the brick should be opposite you, and so too when you lie on your right.
and your arm shall be bared toward them (Other editions read: opposite it), like a fighting man. This symbolizes Nebuchadnezzar, who will fight against it.
bared Heb. חֲשׂוּפָה, like גְּלוּיָה.

Verse 8

I have placed ropes upon you The decree of My commandments shall be stringent upon you as you were bound with ropes so that you should not turn from side to side.
until you complete the days of your siege The number of these days that I decreed upon you.

Verse 9

wheat and barley, etc., and millet and spelt paniz et epeltre in Old French, millet and spelt. A sign of the famine that will be upon them in the days of the siege, and they will eat a bread of mixed [grains] while nauseated.

Verse 10

with a weight [This is] symbolic of the besieged people, who are fearful of the famine and [so] eat with a measure and drink with a measure.

Verse 11

from time to time From day to day you shall drink with this measure, viz. a sixth of a hin.

Verse 12

And as barley cakes you shall eat it Rolled out in a repulsive manner like the rolling of barley, not nicely like the rolling out of a wheat cake.
and they shall bake it with human excrement They shall bake it with their coals that dry it out and burn it.

Verse 13

unclean An expression of repugnance.

Verse 14

O An expression of sighing.
my soul has not been defiled I did not entertain erotic thoughts by day, bringing myself to nocturnal pollution.
neither have I eaten from an animal that died by itself and was torn The flesh of a dying animal, which resembles an animal that died by itself and an animal that was torn by beasts.
loathsome meat An animal [of debatable status] upon which a rabbi ruled [permissively]. This cannot mean an animal that actually died by itself or that was torn [by beasts, injuring it so that it could not live for a year], because if so, what was the greatness of Ezekiel?

Verse 15

dung Heb. עֲפִיעַ [synonymous with] גֶּלֶל, excrement.

Verse 16

the staff of bread the support of bread, pozon de pan in Old French.
and with worry They will worry that their bread supply will be depleted. דְּאָגָה means aynse in Old French, anxiety, and in our language [dialect] doubt, terror, fright.

Verse 17

Because they will lack Their worry and their bewilderment will be because they will lack bread and water in the days of the siege, and they will worry that the supply will be entirely depleted.

Chapter 5

Verse 1

a sharp sword symbolizing the sword of Nebuchadnezzar.
a cobbler’s razor Heb. הַגַּלָּבִים, the cobblers. It is Greek, and some say that it is parcheminer in Old French, cobbler, saddler. However, Menachem

(p. 56) defines תַּעַר הַגַּלָּבִים as, the barber's razor. No similar word exists in Scripture.

Verse 2

in the midst of the city that you inscribed on the brick, as the completion of the days of the siege. This is a sign that a third of them will perish in the heat of hunger in its midst, which is like fire, in the same way that it says (Lam. 5:10): "Our skin is parched as by a furnace because of the heat of hunger."
and strike it.
with a sword all around it Around that brick, symbolizing those who flee from the city, whom the Chaldeans will overtake and slay in the environs of Jerusalem.
and a third you shall scatter to the wind symbolizing the exiles who will go to Egypt, viz. Johanan son of Kareach and his associates, and there I shall unsheathe a sword [in pursuit] after them, for Nebuchadnezzar went and destroyed Egypt, and there they were slain.

Verse 3

and you shall bind them in your skirts These are the few people who will be exiled to Babylon and will live. An addendum to Rashi reads: and you shall bind them From here is an allusion [to the fact] that whoever cuts his hair should not cast it away, but should hide it, for any act written in these verses has implications of evil.

Verse 4

And you shall take more of them From those few people.
and burn them with fire This represents Ahab son of Kolaiah and Zedekiah son of Maaseiah, whom the king of Babylon burnt with fire (Jer.29: 21f.).
therefrom a fire will emerge From these allusions that I give you, retribution will emerge to all the house of Israel.

Verse 5

among the nations I have placed it In the middle of the world.

Verse 6

But she exchanged My judgments Heb. וַתָּמֶר, she exchanged My judgments.
more than the nations For so it is written concerning Manasseh (II Chron. 33:9): "And Manasseh misled Judah and the inhabitants of Jerusalem to do evil more than the nations that the Lord had destroyed from before the children of Israel." Some interpret this to mean that the nations did not accept His Torah, but they [Israel] did accept it upon themselves, and transgressed it.

Verse 7

Because you have prepared yourselves Because you have prepared yourselves to be more profligate than the nations.
[The word] הֲמֻנְכֶם is an expression of (Dan 1:5): "And the king allotted (וַיְמַן) [food] for them." Menachem, though, interpreted it as an expression of stirring, like (Ps. 46: 7): "Nations have stirred (הָמוּ)."
and like the customs of the nations that were around you, you did not do For they did not exchange their gods, although they are not gods, but you exchanged My glory for something that avails not. Our Sages (Sanh. 39b)

explained: You did not do as the virtuous ones among them, you did as the corrupt ones among them.

Verse 8

I too You betrayed Me, and I too, behold I am upon you.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

and I shall cause My fury against them to subside When I avenge Myself against them, My fury will subside, and My spirit will not oppress Me.
and I shall be comforted Heb. וְהִנָּחַמְתִּי. And I shall be comforted from the pain that you inflicted upon Me.

Verse 14

a ruin Heb. לְחָרְבָּה, destroyer in Old French, to make desolate, destroy.

Verse 15

and a taunt A disgrace.
a chastisement Heb. מוּסָר torments.
and an astonishment A wonder.

Verse 16

and I shall add a famine upon you This is the famine of the penny depleted from the pocket. So I heard.
your staff of bread Support of bread.

Chapter 6

Verse 1

Verse 2

Verse 3

and to the hills [Heb. ולגבעות] is a term expressing height.
and to the valleys [ולגאיות] is a term expressing valleys.

Verse 4

your sun gods חַמָּנֵיכֶם, a class of pagan idols made on the roofs [dedicated] to the sun.

Verse 5

Verse 6

and shown to be guilty Heb. ויאשמו [lit. they be made guilty.] They will be recognized for their guilt.

Verse 7

Verse 8

Verse 9

And those of you that escape will remember Me My kindnesses and My compassion, that I had compassion on them when they committed iniquities before Me in their land.
that I yielded to their straying heart That I yielded to them. Although their heart went astray and they turned away from Me, I begged of them, through My prophets, to return to Me, and [promised] that I will [then] do good for them, but they were unwilling.
and they will quarrel with themselves Heb. וְנָקְטוּ. Menachem associated it with (Ps. 119:158): "I saw traitors, and I quarreled (וָאֶתְקוֹטָטָה)." They will quarrel with themselves for not listening to Me. Jonathan renders: וְיִדַּנְקוּן and they will see, and so does he translate (below 9:4): "those who groan דְּמַדַּנְקִין ",(הַנֶּאֱנָקִים), and (Mal. 2:13): "weeping...and groaning דְּמַדַּנְקָן ",(וַאֲנָקָה), demonir in Old French, to groan.

Verse 10

Verse 11

and stamp Its context implies that it means to stamp one's foot on the ground to flatten out the mud, and this is a custom of a mourner.
and say, Ah! A cry of grief and woe.

Verse 12

and who is in the siege Heb. והנצור, one who is gathered into the city when they besiege it.
and I shall spend My fury I shall finish all My fury and My desire to do evil to them.

Verse 13

terebinth Heb. אֵלָה, planzon in Old French, a branch.
branchy עֲבֹתָה, an expression of (below 20: 28): "a branchy (עָבוֹת) tree," i.e., whose branches are many.

Verse 14

a desolation Heb. שְׁמָמָה, without an inhabitant.
and an astonishment Heb. ומשמה, a wonder, i.e., that all who see it will wonder about it.

Chapter 7

Verse 1

Verse 2

The end has come Because I had said (Deut. 4:25): "and you will have grown old (וְנוֹשַׁנְתֶּם) in the land, and you will practice corruption, etc., so that you will be lost." [The word] וְנוֹשַׁנְתֶּם has the numerical value of 852, but they stayed there for [only] 850 years: 440 from the time they entered it until the Temple was built, and [then] the Temple stood 410 years.

Verse 3

Verse 4

Verse 5

An evil, a singular evil Heb. רָעָה אַחַתָ רָעָה, a total, special evil, worse than all evils; that is the destruction of the Temple.
behold it comes Heb. בָּאָה. Its accent is on the 'aleph.' It is in the present tense.

Verse 6

Verse 7

The dawn has set Heb. בָּאָה הַצָּפִירָה. Its accent is at the beginning of the word, and it is in the past tense. The צָפִירָה has already set. The light of the dawn and the glory has already set.
and not the shout of the mountains [Jonathan renders:] And not to escape into the strongholds of the mountains. [The word] הֵד means the cry of the announcement to rise and flee to the mountaintops, like (Isa. 16: 10): "the shout [of joy] (הֵידָד) have I abolished." Also (Jer. 51:1): "and they shall raise a battle-cry (הֵידָד) against you." The shout of those who carry the load of grapes to the winepress and those who load on the beam.

Verse 8

Speedily Heb. מקרוב, [lit. from close.] Quickly.

Verse 9

Verse 10

Behold the day Behold the day has come.
behold it is coming The evil.
the dawn has gone forth The dawn of the day of the evil.
the staff has budded to strike you.
the willful wickedness has blossomed The wicked Nebuchadnezzar has revealed himself.

Verse 11

The violence has arisen, etc. The violence in your hands has risen upon you as a staff of wickedness to destroy you.
neither from them So said the Holy One, blessed be He, to the Destroyer: You are not required to spare a soul [from the wicked of Israel], for no good will come from them or from their children or from their multitude.
and no one among them longs No one among them longs or gives thought to Me, as in (I Sam. 7:2): "and all the house of Israel longed (וַיִּנָּהוּ) for the Lord." This is an Aramaism: "And they longed (וְאִתְנְהִיאוּ) for My worship," an expression of desire and longing. Menachem (p. 69) associated it with ילל, an expression of wailing, and the word retains only the 'hey' as a radical.

Verse 12

neither will the seller mourn Although one who sells his field usually grieves, he will not grieve because you are destined to go into exile.

Verse 13

For the seller will not return to that which was sold Once he goes into exile, he will not return and will no longer see the field that he had sold; so why should he mourn?
as long as they are alive All the days of their lives they will not return to their place.
for when the prophecy was [directed] to all her multitude, etc. For the prophets prophesy concerning all their multitude to repent, but they do not repent.
and each man's soul is in his iniquity The life and soul of every one of them is attached to his iniquity.
they do not strengthen themselves They do not strengthen their heart over their evil inclination, to return to their Torah.

Verse 14

They sound the shofar When the enemy comes upon them, they prepare themselves for war, but no one will go out to fight.

Verse 15

Verse 16

like the doves of the valleys It is customary for doves to congregate in the valleys and moan there. They [the survivors] will moan on the mountains, where they will flee, each one for his iniquity, like the doves of the valleys, which all moan.

Verse 17

will go [like] water from the sweat of fright.

Verse 18

Verse 19

will be repugnant It will be disgusting for them.

Verse 20

And the beauty of His adornment of the Holy One, blessed be He, that He made for their pride. This is the Temple, called the pride of their might, as it is said (24:21): "Behold I profane My sanctuary, the pride of Your might." They made in it the images of their abominations, therefore, etc.

Verse 21

Verse 22

My secret place The place where I was hidden among them.

Verse 23

Make the chain Heb. הָרְתּוֹק, the chain. It is a symbolic sign that they will go into exile bound in fetters.
crimes of bloodshed [lit. judgment of blood. Targum renders:] Crimes deserving of death.

Verse 24

the most wicked of the nations Heb. רָעֵי גוֹיִם. The most wicked and cruel of the nations.
and they will deliver as an inheritance Heb. וְנָחֲלוּ, they will give over to others as an inheritance.
their meeting places Heb. מְקֻדְּשֵׁיהֶם. The temples of the high places, where they would gather at appointed times; an expression of a house of their appointment.

Verse 25

A cutting off comes Heb. קְפָדָה like (Isa. 38:12): "I severed (קְפַדְתִּי) like a weaver, my life"; a term denoting cutting off.

Verse 26

Happening upon happening Heb. הוָה עַל-הוָה, happening upon happening, being after being. Menachem (p. 70) associated it to a term for a breach.

and instruction will be lost from a priest who usually gave instruction, as is said (Mal. 2:7): “and teaching should be sought from his mouth.”

Chapter 8

Verse 1

in the sixth year of the exile of Jeconiah.

Verse 2

from the appearance of its loins, etc. It is forbidden to reflect on this verse.

Verse 3

by a lock of my hair Heb. צִיצִית רֹאשִׁי [lit. fringes of my head.] By the hair of my head, flozel in Old French, a lock of hair.
in the visions of God He showed me [a vision looking] as if He were carrying me and bringing me to Jerusalem.
the inner gate that faces north The gate to the court, which is within the Temple Mount, [and] which had gates to all its sides.
the image of jealousy The image of jealousy would make the Holy One, blessed be He, jealous and provoke Him, for they put it there to make the Holy One, blessed be He, jealous; to anger Him, and so did Jonathan render: the image of jealousy, which they provoked.

Verse 4

Verse 5

“Now lift your eyes northward” Toward the Temple Mount, outside the court. For he [already] was standing outside the northern entrance of the court, and north of the gate is [farther] outside the court.
from the north of the gate of the altar On the Temple Mount, from the north of that northern gate of the court, and I say that that gate was exactly in line with the gate of the altar.
at the entrance Heb. בְּבוֹאָהּ. When a person comes to enter the court, he finds it there; a l’entree in French, at the entrance.

Verse 6

to cause Me to distance Myself from My sanctuary In order that I distance Myself from My sanctuary.

Verse 7

to the entrance of the court He brought me up until the entrance of that very gate.
a hole in the wall The wall of the court.

Verse 8

dig now in the wall and widen the hole.
and behold an entrance Through the hole, I saw the entrance of one chamber.

Verse 9

Verse 10

of detestation Made for the detestation of idolatry.
engraved Heb. מְחֻקֶּה, engraved on the wall.

Verse 11

and Jaazaniah the son of Shaphan He was of high esteem, and his generation was learning from him; therefore, He took particular offense at him.
and a thick cloud of incense Heb. עָתַר, thick. The ascent of the smoke of the cloud of the incense [was thick]. The word עתר denotes immensity, and so (35:13): "and have magnified (הַעְתַּרְתָּם) your words against Me," and so (Prov. 27:6): "whereas kisses of an enemy are burdensome (נַעְתָּרוֹת)." Menachem (p. 140) grouped all three under one heading and they all denote an idea of thickness, but each one is an independent expression.

Verse 12

in his paved chambers Heb. מַשְׁכִּיתוֹ. Covered with a floor of marble. An expression related to (Exod. 32:22): "and I will cover (וְאָשֹׂכְתִּי) you with My hand."

Verse 13

Verse 14

to the entrance of the gate of the house of the Lord Within the inner space of the courtyard [that led] to the entrance of the heichal that is in the north, for the master [R. Jose the son] taught: Two wickets were in the Temple chamber for the knives, one in the north and one in the south (see Zev. 55b, 56a).
making the Tammuz weep There was an image that they would heat up from the inside, and its eyes, which were of lead, would melt from the heat of the fire, and it would appear as though it was weeping, and they would say, "It is asking for an offering."
"Tammuz" is an expression of heating, like (Dan. 3:19): "more than it was wont to be heated (לְמֶחֱזֵהּ)"; (ibid. 22), "and the furnace exceedingly hot (אַזַהּ)."
Making the Tammuz cry is fesant plorer la chalfez in Old French; making the heated [god] weep.

Verse 15

Verse 16

And He brought me to the inner court of the house of the Lord This is the Temple court, for the Temple Mount is called the outer court, and until now that is where he [already] had been standing, except that he had entered the northern gate when He showed him the image of the Tammuz in

the chamber of the knives. Then He brought him to the east, [to stand] before the Temple and the altar.
and their faces toward the east From the implication of the statement, “and their faces toward the east,” I [already] know that “their backs were toward the Temple,” but [Scripture] tells us that their posteriors were exposed, for they would uncover themselves and excrete downward.
and they were prostrating themselves Heb. מִשְׁתַּחֲוִיתֶם. This serves as two words, an expression of destruction (הַשְׁחָתָה) and an expression of prostrating oneself (הִשְׁתַּחֲוָיָה). So it is in Yerushalmi (Suc. 5:5, see Korban Ha’edah): “They were destroying the Temple and bowing to the sun.” Jonathan, too, rendered in that manner: and they were destroying and bowing.” Menachem (p. 171) classified it as an expression of bending down, like (Isa. 51:23): “Bend down (שְׁחִי) and let us cross.”

Verse 17

Was it [too] trivial to the house of Judah Is it trivial and light in their eyes, the other sins that they have committed?
to prevent them from performing the abominations that they should refrain from doing all the abominations that they have done in My house here?
for they have [already] filled the land with violence and that that iniquity is trivial in their eyes, and they repeatedly provoke Me within My house with these abominations.
and behold they send disgrace into their nose Behold they send to their nose the foul odor of this “song,” which they “sing” with the wind emerging from their anus; i.e., this disgrace of theirs will come back to their faces. Menachem (p. 79) explained: “and behold they send the disgrace into their nose” is a matter of disgrace and shame; and according to his explanation, He compares the aroma of their censers and (Ezek. 20:28) “the anger of their sacrifices” and (ibid.) “their pleasant aroma” to the work of the disgrace of the orifices. “Their backs to the Temple of the Lord” implies this idea.

Chapter 9

Verse 1

Bring near those appointed over the city Bring near the appointees whom I appointed to destroy the city.

Verse 2

six men Our Rabbis explained them in Tractate Shabbath (55a) as Anger, Wrath, Fury, Destroyer, Breaker, Annihilator.
his sledgehammer Heb. מַפָּצוֹ כְּלִי, which smashes everything, as in (Ps. 137: 9): “and dash (וְנִפֵּץ) your infants.”
with a scribe’s tablet [Synonymous with] סַפְרָס. These are wax- covered tablets upon which they engrave with a stylus.
beside the copper altar This was the stone altar erected by Solomon instead of the copper altar that Moses had made in the desert.

Verse 3

from upon the cherub which was on the Ark cover, for the Shechinah had been resting there until then, and it began to withdraw and to go outside little by little in ten steps, and this is the first stepfrom the cherub to the threshold of the Holy of Holies.

Verse 4

and you shall mark a sign You shall mark a sign.
on the foreheads of the [righteous] men in order to be for a sign that the destroyers should not strike them.

Verse 5

And to these, He said in my ears To these six destroyers.

Verse 6

and you shall commence from My sanctuary From those standing before My sanctuary. Our Rabbis said: Do not read וּמִמִּקְדָּשִׁי, and from My sanctuary, but וּמִמְּקֻדָּשַׁי, and from My sanctified ones, from those sanctified to Me. They are the ones marked with the sign, whom He had warned [them] not to hurt. [Now] He reneged and commanded [the angels] to destroy [even] them because the Divine standard of justice contended before Him, "Why are these different from those? Is it not so that they did not protest?" As is stated in Tractate Shabbath (55a).

Verse 7

Verse 8

that I remained Heb. וְנֶאשְׁאַר, and I remained.

Verse 9

full of perversion Crooked judgments.

Chapter 10

Verse 1

over the heads of the cherubim Over the heads of the four living beings of the Chariot. In this chapter, he switches over to calling them [all] cherubim because the face of the ox was transformed into the face of a cherub, as it is written in this chapter. Our Rabbis said (Chag. 13b): Ezekiel begged for mercy and transformed it to a cherub. He said before Him, "Master of the world, an accuser cannot become a defender."

Verse 2

between the wheels Heb. (בֵּינוֹת לַגַּלְגַּל) [lit. between the wheel.] Wherever it says, "And he said...and he said," it is meant only to be expounded upon. The Holy One, blessed be He, told Gabriel [to take the coals], but he [Gabriel] asked the cherub to [take them first and then] give them to him so that the coals would cool and the decree would be mitigated. And this is clearly stated in the chapter (verse 7): "and he picked up [the fire] and gave [it] into the hands of the one clothed in linen."
and cast [them] upon the city He did not cast them immediately, and although the one clothed in linen received them, he did not cast them until six years after he had received them, for the coals were smoldering in his hand for all the six years. And you should know [that this is

true] because this prophecy was said in the sixth year, and the city was destroyed in the eleventh year.

Verse 3

at the right of the House In the south [of the Temple].
the inner court This is the Temple court.

Verse 4

onto the threshold of the House That is the very [stage of] evacuation mentioned above (9:3).

Verse 5

until the outer court The Temple Mount. I may think that [it was heard no further] because the sound was low. Therefore, Scripture states: "like the voice of God Almighty when He speaks." Yet, when it would reach the outer court, it would [suddenly] stop.

Verse 6

Verse 7

Verse 8

Verse 9

and behold four wheels Since one of the faces was changed, it was necessary to repeat here the entire account of the living beings as at first, so that you should not say that it is another Chariot.

Verse 10

Verse 11

Verse 12

and their hubs Heb. וְיֵדֵיהֶם of the wheels. They are the hole in which the [axle of the] chariot turns, called boyol, nave, hub. Jonathan, however, renders: וְאַשְׁדָּתְהוֹן, and their pourings.
to their four wheels To the four wheels of the living beings.

Verse 13

to them was called hagalgal to my ears I heard that the angel would call the wheel "galgal."
was called hagalgal to them was called the name "galgal."

Verse 14

the face of one was the face of the cherub That was the face of the ox, which was transformed into a cherub.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

at the entrance of the...gate of the House of the Lord The entrance of the heichal.
the eastern Heb. הַקָּדְמוֹנִי, that is in the east. This was the second stage of the evacuation, from the threshold of the Holy of Holies to the court.

Verse 20

It was the living being Since I saw in this Chariot the entire phenomenon of the first Chariot, I say "[It] is the one I saw by the river Chebar." and I knew that the face of the ox was transformed into the face of a cherub, and there were in it two faces of man: a small face of a child and a large face of a man.

Chapter 11

Verse 1

and behold at the entrance of the gate [twenty-five men] They are the very same ones that he mentioned above (ad loc.): "their backs to the Temple of the Lord" except that he did not explain there who they were, and here he delineates the names of two of them.

Verse 2

Verse 3

Who say, 'It is not near' that the words of the prophets will come upon us.
build houses We need not be concerned with them; rather build houses in which to dwell, for we shall not be exiled from this city until we die.
it is the pot, and we are the meat Just as the meat is not taken out of the pot until it has been completely cooked, neither shall we leave it until we die.

Verse 4

Verse 5

So have you said I know that you have said this, that Jerusalem is the pot and you are the meat, but I say to you that for the slain whom you have laid in it, it becomes a pot, for they are finished in it; but for you, it will not become a pot to retain you until the day of death, for you I shall take out of it.
and what enters your mind [lit. what goes up in your spirit.] What goes up on your thoughts, votre talant in Old French, your mind [intentions].

Verse 6

Verse 7

take out Heb. הוֹצִיא, like לְהוֹצִיא to take out. In vain have you built the houses, for you will go into exile, both the fathers and the sons, and no one will inherit the houses.

Verse 8

You feared the sword when you turned for aid to the king of Egypt, as it is said regarding Zedekiah (17:15): "And he rebelled against him (the king of Babylon) by sending his emissaries to Egypt."

Verse 9

Verse 10

by the border of Israel At the end of the boundary; that is Riblah, the land of Hamath, which is Antioch. There Zedekiah was judged by Nebuchadnezzar, as is stated in the Book of (II) Kings (25: 6f.). There he slaughtered his sons, there he put out his eyes. And it is the end of the boundary, as is said concerning the spies and in many places (Num. 13:21): "until... coming to Hamath."

Verse 11

It will not become a pot for you [A pot,] which retains its pieces until they are completely cooked.
but you will become in its midst as meat for you will be melted in its midst, and you will be broken in its midst as meat in a pot and in a cauldron.
by the border of Israel I will judge you and not in its midst will you die.

Verse 12

Verse 13

Verse 14

Verse 15

Your brethren, your brethren The exile of Samaria and the exile of Jeconiah.
and the entire house of Israel who have gone into exile.
to whom...said About whom theythe dwellers of Jerusalem who have not been exiled with Jeconiah, over whom Nebuchadnezzar enthroned Zedekiahsaid.
Now they ridicule their brethren who have been exiled, and say about them, “They have distanced themselves from the Lord.”

Verse 16

a minor sanctuary Synagogues, which are in a position second to the Temple.

Verse 17

Verse 18

Verse 19

a heart of flesh A heart that is soft and easily submissive.

Verse 20

Verse 21

But to the heart of their detestations, etc. And as for those whose hearts go to every detestation and abomination, who remained in Jerusalem, who were not exiled, and who go astray after idolatry and detestations.
I have placed their way upon their heads for I will draw the sword upon them, and [place them in] captivity, and they will go into exile.

Verse 22

Then the cherubim lifted After He finished His words to me, He left.

Verse 23

on the mountain that was on the east of the city That is the Mount of Olives, which is east of the city, and this is the third stage [of the Shechinah’s departure].

Verse 24

in the vision, with the spirit of God It seemed to me as though He now was taking me back from Jerusalem to Babylon.

Chapter 12

Verse 1

Verse 2

Verse 3

implements for exile A vessel from which to drink and a small earthen bowl in which to knead a cake, as a sign for the house of Israel in Jerusalem to do likewise, so that they would not have to knead dough in a hole on the ground with the gravel going into it. But they did not heed him, and they had to do just that. This is what is written in the Book of Lamentations (3:16): "Indeed, He made my teeth grind on gravel." In Midrash Lamentations.
and go into exile day by day Heb. יוֹמָם יוֹמָם, from day to day, two or three days, behave like a man preparing his steps for exile, so that the people of the exile will see and ask what you are doing, and you shall tell them that it symbolizes Zedekiah and his people [in Jerusalem], and these people will send their messengers and inform their brothers and relatives who are there, according to everything they hear from your mouth. Likewise, every [occurrence of] יוֹמָם יוֹמָם in Scripture is an expression denoting "day by day," something that goes on [continually] for many days. This I heard in the name of Rabbi Menachem, and his words are true.
perhaps they will see Perhaps they will understand, apercevront in French, they will realize.
for a rebellious house are they Therefore, it is still a "perhaps."

Verse 4

like the departures of Heb. כְּמוֹצְאֵי, come issues, essues in Old French, [comme les issues in modern French] like the departures.

Verse 5

dig for yourself in the wall Symbolic of Zedekiah, who [later] went out through a tunnel [leading into] a cave, for he was afraid to go out in the open because of the Chaldeans.

Verse 6

in the dark you shall bring [them] out When it becomes dark, you shall bring out your implements.

Verse 7

I brought out my implements as implements for exile, from day to day Every day, I would show them that I was preparing for myself implements for exile.

Verse 8

Verse 9

Verse 10

[Concerning] the prince is this burden Concerning King Zedekiah, I am showing this מַשָּׂא, burden, an expression denoting prophecy.

Verse 11

Verse 12

He will cover his face because of shame, that he is fleeing from the city at night.

Verse 13

And I shall spread my net over him There was a cave [extending] from his house to the plains of Jericho, and he went out through the cave. What did the Holy One, blessed be He, do? He brought before the army of the Chaldeans a deer which was walking before them on the roof of the cave, and they [began] chasing it. And when Zedekiah emerged from the cave in the plains of Jericho, they saw him emerging and caught him.
but he will not see it because in Riblah in the land of Hamath, he [Nebuchadnezzar] called him to account and blinded his eyes. Afterwards, they brought him to Babylon, as is stated in the Book of (II) Kings (25:7 and in Jer. 39:7).

Verse 14

and all his officers Heb. אֲגַפָּיו, his officers, and Menachem (p. 15) interpreted it as an expression of wings (גף).
I will scatter to every direction Heb. אֲזָרֶה, epandre in Old French, to disperse, and they are Johanan the son of Kareah and the officers of the armies, who were exiled to Egypt, where the sword of Nebuchadnezzar overtook them when he destroyed Egypt.

Verse 15

Verse 16

so that they will tell of all their abominations and they will say, “Because of our sins, we have suffered, since such-and-such things we did,” and I shall make known that I had not annihilated you for nothing.

Verse 17

Verse 18

Verse 19

of its fullness Of its wealth.
because of the violence of all who dwell therein Because of the iniquity of the violence of its dwellers.

Verse 20

the inhabited Heb. הַנּוֹשָׁבוֹת, les assiyes, inhabited.

Verse 21

Verse 22

what is this proverb Why do you constantly use this proverb with your mouth, to make a proverb of this matter?
The days will draw on and the retribution will not come, and meanwhile, the evil prophecy that the prophets are prophesying about us will be lost, and it will be forgotten and disappear.

Verse 23

use it as a proverb Heb. וּמְשָׁלוּ, from the word מָשָׁל, a proverb.

Verse 24

For there will never again be any false prophecy The false prophets will no longer be able to promise you peace with falsehood, for speedily I will bring near the [realization of the] words of the true prophets.
glib divination Heb. מְקֻסָּם חָלָק, devinaylle in Old French, soothsaying, divination. Divination of smoothness.

Verse 25

will be drawn out Heb. תִּמָּשֵׁךְ, sera allongee in French, will be deferred, delayed.

Verse 26

Verse 27

for many days The prophecy will not be fulfilled except after a long time.

Chapter 13

Verse 1

Verse 2

Verse 3

mad Heb. הַנְּבָלִים, madmen.
their desire Heb. רוּחָם [lit. their spirit,] like רְצוֹנָם, their will.

Verse 4

Like foxes in ruins When a man comes upon a breach in a ruin, the fox flees through another breach, and it does not stand in the breach to fight.

Verse 5

You have not gone up into the breaches You did not do good deeds so that you could prevent the evil from coming.

Verse 6

They prophesied Heb. חָזוּ, a term for prophecy.
and expect their words to be fulfilled Heb. וְיִחָלוּ. "Now how do they expect that their words will be fulfilled?" [The word is] an expression of hope (תּוֹחֶלֶת). Some say that it is ecuydiyant in Old French, and they hoped. [Other editions read: et croiront, and they believed.] Another explanation: An expression of waiting.

Verse 7

Verse 8

Verse 9

Verse 10

and it is building a flimsy wall And behold My people are like builders of a partition, and the prophets are plastering with daub-earth similar to lime cement, but which does not resist the rains.
daub Heb. תָּפֵל, ajo[s]tamanz in Old French, coating, layer, and others say: plastre, plaster.

Verse 11

then you Heb. וְאַתֶּנָה, like וְאַתֶּן [the second person pronoun in the feminine plural].
gigantic hailstones Heb. אַבְנֵי אֶלְגָּבִישׁ, huge hailstones, and I say that because they shine as do all [crystal] hailstones, he likens them to crystal (גָּבִישׁ), which is a precious stone, as in the way that it is stated (Job 28:18): "Coral and crystal (וְגָבִישׁ)." Our Sages (Ber. 54b) said: [They are called] אֶלְגָּבִישׁ because they [once] stood in the air over a man עַל גַּב אִישׁ, and this is Moses, our teacher, as it is said (Exod. 9: 33): "and rain did not reach the earth" those that started to fall did not reach the earth.
will fall on the wall.

Verse 12

Where is the plaster When the calamity comes, such will be said to you: "Where is the peace that you promised?"

Verse 13

Verse 14

the wall That is Jerusalem.

Verse 15

Verse 16

Verse 17

Verse 18

Woe to those who sew cushions Heb. לִמְתַפְּרוֹת, coseres(es) in Old French, needle-women; coudre, to sew. They would sew something like small cushions and hang them on the armpits of those consulting them, and they would divine with those cushions with a false divination; and to those whom they wished, they would tell a favorable divination, and to whom they wished, they would tell an unfavorable divination.
armpits Heb. אַצִּילֵי, aisselles in French.
armpits Heb. אַצִּילֵי יָדַיִם, like אַצִּילֵי יָדִים, as in (Hosea 12:12): "the furrows of the fields (שָׂדָי)."
and who make the veils on the heads of people. They, too, are made to divine with, but I do not know what they are. Since it says (verse 21), "And I shall tear them," I say that they are of cloth, and Jonathan renders: פַּת כּוּתָרִין, embroidered cloths over the heads of idolatrous statues, and so he renders (16:16): "mounds of striped clothing" בָּמוֹת טְלֵאוֹת covered with פַּת כּוּתָרִין "cloths of idolatrous statues."
the veils Heb. הַמִּטְפָּחוֹת, like (I Sam. 2: 36): "Allow me to join (סָפְחֵנִי)." Faltres in Old French, veils, wraps, coverings.
to ensnare souls With them they ensnare souls for Gehinnom, for they encourage the wicked by divining favorably for them, and they discourage the righteous by divining unfavorably for them.
Will you ensnare the souls, etc. This is a rhetorical question.
and sustain your own souls Heb. לָכֶנָּה, like לָכֶן, for you take reward for this and thereby earn a livelihood.

Verse 19

for fistfuls of barley Heb. בְּשָׁעֲלֵי, like (Isa. 40:12): "Who measured water with his fist (בְּשָׁעֲלוֹ)?" Jaloynes in Old French, double-handfuls. Another explanation: an expression of a measure.
and for morsels of bread E an piyezes in Old French, and with morsels, that you take as your fee.
to slay souls that will not die i.e., to say about souls that will not die, "These will die," and to say about souls that will not live, "These will live," for your divinations are false, and My people accept your false divinations.

Verse 20

to fly away To fly to Gehinnom because of you.
and I shall free the people whose souls As the Targum renders: and I shall save the people upon whose souls you cast a spell to destroy them.
whose souls The people [whose souls you ensure] to fly away.

Verse 21

Verse 22

Because you break the heart of the righteous one with falsehood When you divine unfavorably for him, and he is anguished, and his heart is broken.

Chapter 14

Verse 1

Now there came to me some men Heb. וַיָּבוֹא. All of them with one accord for evil. Therefore, it is said: וַיָּבוֹא, and came [the singular form]. The Midrash Aggadah says that [the word is in the singular] because the Holy One, blessed be He, revealed to the ear of the prophet beforehand, "Behold so-and- so and so-and-so will come to you."

Verse 2

Verse 3

have set their idols upon their heart Their heart is toward their idols to worship [them].
opposite their faces for the idol to always be for them an object of fear and a deity.
Shall I respond to their inquiry? Is it proper that I should respond to them and answer their words? Many rhetorical questions anticipate an affirmative reply.

Verse 4

shall respond to him Heb. נַעֲנֵיתִי, suys reponduz in Old French, I was answered, although he comes before me with his many idols. So did Jonathan render it.

Verse 5

In order to take hold of the house of Israel, etc. In order to draw the house of Israel near, to put repentance into their hearts.
who have drawn away Heb. נָזְרוּ, like (Gen. 48:26): "the one separated (נָזִיר) from his brothers" furent asevrez in Old French; were severed, separated.

Verse 6

Repent of your ways.

and move away Heb. וְהָשִׁיבוּ, [remove] your hearts [as well].
from your idols which you brought up to your heart.
remove your faces opposite which you set the stumbling block of your iniquities.

Verse 7

I...shall respond to him by Myself Shall be inquired of him about Myself. I shall be inquired of to him.

Verse 8

And I shall direct My anger against that man afterward, if he does not obey the words of the prophet.
My anger Heb. וְנָפַנְתִּי, mes iras, ires in Old French, my anger (as in Psalms 34:17).
and I shall make him desolate Jonathan rendered: and I shall make him [a sign].

Verse 9

But the prophet who is enticed and speaks a word that is not true.
have enticed I opened a doorway for him to [do] whatever he wishes. And from here we can learn that if one wishes to defile himself, they open [a door] for him.

Verse 10

Like the iniquity of the inquirer, so will be the iniquity of the prophet Like the iniquity of the one who comes to learn and does not learn, so will be the iniquity of the false prophets.

Verse 11

Verse 12

Verse 13

staff of bread Support [provided by] bread.

Verse 14

Noah, Daniel, and Job Because each of these three saw three worlds: Noah saw the world built up, destroyed, and rebuilt; and Danielthe Temple. Or himself: first a prince over all the princes, eventually cast into a lions' den, and [ultimately] restored to his greatness. Likewise, Job saw himself well-established, destroyed, and [again] well-established. Therefore, they were brought as a parallel to the generation of Jeconiah, which saw the Temple while it was built and while it was destroyed, and the [Temple's] second building. And the Holy One, blessed be He, said the following to them: "I am showing you great affectionyou, Jeconiah and [those of] his exile. Should one of the lands of the nations sin against Me and had I decreed upon it one of these four punishmentseither "famine" (verse 13), "wild beast" (verse 15), "the sword" (verse 17), "or pestilence" (verse 19) as they appear in this chapter, consecutively, and these three righteous men were in its midst, they would save neither son

nor daughter. Yet I will bring [all] four of them on [your brethren in] Jerusalem, and [still] leave over for you some of your sons who are there although you are not in its midst. And not because they are worthy of being saved, but to console you when they are exiled [to an area] near you and you will see their evil deeds and be consoled about the evil that I brought upon them. For you will see that it could no longer be tolerated. [The annotator of our ms. remarks:] (This is the theme of this entire chapter. This [following] explanation cannot be made fit, and it appears that it is not the wording of the rabbi [viz. Rashi]. It appears further that this edition [of Rashi in which this comment was found] is missing one of the four punishments, from אוֹ, or, until כִּי or.) Another explanation: If a land sins against Me, etc. and had these three men been in its midst [namely] Noah, Daniel, and Job because the Holy One, blessed be He, saved these three men from these three [four] judgments, Scripture mentioned these. Noah was saved from the three of them. How do we know [that he was saved] from wild beasts? When he entered the ark, all the beasts attempted to enter, but the Holy One, blessed be He, did not allow them, as it is written (Gen. 7:16): "and the Lord shut around him." Now the word "shut" refers only to protection from beasts, as Scripture states (Dan. 6:23): "and he shut the lions' mouths, and they did not hurt me."A lion came to enter [the ark] and its teeth were set on edge; a bear came to enter, and its feet would totter, etc. (see Gen. Rabbah 31:12). How do we know [that he was saved] from famine?For it is said (Gen. 5:29): "from the soil, which the Lord has cursed." Go out and learn Genesis Rabbah (25:3) where it enumerates the ten famines that descended upon the world, and you will find that one of them was in the time of Noah, and it brings proof from "from the soil, which... [He] cursed." From the swordthis is the Flood, and moreover, the people of his generation sought to attack him, saying, "We will not allow him to enter," but the Holy One, blessed be He, saved him: said the Holy One, blessed be He, "I will not allow him to enter except at midday [in broad daylight], and whomever it hurtslet him protest." That is what is written (Gen. 7:13): "In this very (עֶצֶם) day Noah came [into the ark]" at the strong point (עֲצוּמוֹ) of the day. Danielwhen Nebuchadnezzar entered the Temple in the days of Jehoiakim, he slew Jehoiakim and spared Daniel. He expelled Daniel [into] a peaceful exile because he found him to be full of a spirit of wisdom. From faminefor until Jerusalem was conquered in the days of Zedekiah, Nebuchadnezzar besieged it for three years [during which it suffered a famine], as is said (II Kings 25:3): "the famine became severe in the city," and also (in Jer. 52:6): "and the famine became severe." How do we know [that he was saved] from beasts?"and shut the lions' mouths (Dan. ibid.), and they did not hurt me." Likewise, you find that Job was saved from the three of them. How do we know [that he was saved] from famine?According to the one who says (Baba Bathra 15b) that Job lived in the time of Jacob, we find that there was a famine in his days. How do we know [that he was protected] from beasts?For it is written (Job 1:10): "and his cattle has broken out into the land." It has breached the [natural] limitations of the world. [Usually wolves kill goats, but Job's goats killed wolves; B. B. 15b.] How do we know [that he survived] the sword?(ibid. 16:13) "He splits my kidneys and does not have compassion."

Now should these three men be in its midst[namely] Noah, Daniel, and Job, they would save themselves with their righteousness. Why are sons and daughters not mentioned [in verse 14] in regard to the death by famine?i.e., it is not stated about them, "[as I lived] if they will save sons or daughters!"as they are mentioned in the last two punishments (verses 16, 18)? This is to depict Daniel, for he was one of those three saved from famine, he was of the generation of Jeconiah, and neither sons nor daughters were rescued with him. Concerning him Isaiah prophesied

(56:4): "[For] so says the Lord to the to the eunuchs who will keep My Sabbaths."

Verse 15

If...wild beasts Heb. לוּ. If wild beasts.

Verse 16

Verse 17

sword Troops for battle.

Verse 18

Verse 19

Verse 20

Verse 21

How much more Heb. אַף כִּי, an expression of an a fortiori and 'how much more so.' It is the same throughout Scripture, like (I Sam. 23:3): "Behold we are afraid here in Judah; how much more so (אַף כִּי) if we go to Keilah...?" Likewise, in this chapter (15:5): "Behold when it was whole, it could not be used for work; how much less (אַף כִּי) when fire has consumed it, etc.?"
My judgments Mes justises in Old French, my punishments.

Verse 22

remains Heb. נוֹתָרָה, iyert rem[n]s in Old French, will have remained.
who are being brought out in captivity, and they will bring them here.
their deed Heb. עֲלִילוֹתָם, their deeds.

Chapter 15

Verse 1

Verse 2

what will become of the vine tree out of all [other] trees How will its end be different from that of all other trees?
the branch that was among the trees of the forest Not about the vine of the vineyards, which produces fruit, am I asking you, but about the branch of a vine that grows in the forest.

Verse 3

Will...be taken from it, etc. It is not for that.
any utensil Heb. כל כלי.

Verse 4

Behold, [if] it were given to the fire to be consumed Adevorer in Old French, to be devoured, consumed. Behold I asked you about a whole one, which is not fit for anything. Now I shall add more to the question: Behold if they put a branch of it into the fire, and the fire consumed it at its two ends of its outer surface until its inside became charred... were charred Heb. נָזָר, blackened from the fire, brouir in French, to blacken, to scorch. נָזַר derives from the same form found in (Job 30:30): "and my bones dried out (חָרָה) from the heat." Some translate this as e(s)sart in Old French, calcined, burnt to ashes, as [its sense] in Hosea (8:5) and also in (Job 19:11): "He has kindled (וַיִּחַר) His wrath against me." Menachem (p. 93) [however] related it to "my bones dried out." is it fit [Is it] still fit for work?

Verse 5

Verse 6

have I placed Jerusalem. Its two ends were consumed by the fire, [i.e.,] the two exiles: When Jehoiakim was exiled, some of the royal seed and of the nobles were exile with him, as it is said in Daniel (1:3). After him were exiled his son Jeconiah and the craftsmen and the gate sentries. "And its inside was charred" [based on above, verse 4] Concerning Zedekiah, the one who remained therein, I have already decreed (10:2): "and fill your hands with fiery coals...and cast [them] onto the city."

Verse 7

From the fire they have emerged They transgressed the words of the Torah, which were given from fire, and nations as strong as fire will destroy them.

Chapter 16

Verse 1

Verse 2

let...know Heb. הוֹדַע, fais savoir in French, inform.

Verse 3

your dwelling place Heb. מְכֹרָתַיִךְ, like מְגוּרוֹתַיִךְ, your dwelling place [interchanging כ and ג], and Menachem (p. 110) connected the word to the idea of birth. He similarly explained (Gen. 49: 5): "weapons of violence are their birth (מְכֵרוֹתֵיהֶם)" (Deut. 18:8); "besides what he has from his birth (מִמְכָּרָיו)" (II Kings 12:6); "each one from his kinsman (מִכָּרוֹ)." They all mean birth.

your father, etc., and your mother Abraham and Sarah took their greatness from there, and the children of Heth gave her a grave.

Verse 4

on the day you were born Heb. הוּלֶדֶת, fus nee in French. When I chose you in Egypt, you were without any preparation, and because he compares the matter to birth, he mentions here the preparations of the newborn.
your navel Heb. שָׁרֵר, like שָׁרְרָךְ.
for cleansing Heb. לִמְשׁעִי, to make smooth, [as] (below 24:7),"the smoothness of the rock (צְחִיחַ סָלַע)" is translated שְׁעִיעוּתכֵּיפָּא, apla[ni] ment in Old French, clearing, smoothing. Menachem (p. 177) associates it to the word for dandling (שַׁעֲשׁוּעַ).
nor were you salted From here it is derived that we salt the newborn so that his flesh hardens.
nor swaddled Heb. וְחָתֹל, a word denoting enwrapping with garments, and likewise (Job 38: 9): "and the dark cloud its wrapping (חֲתֻלָּתוֹ)" It is [the cloth with] which they swathe the infant.

Verse 5

to have mercy Heb. לְחֶמְלָה, to pity.
in the loathsomeness Heb. בְּגֹעַל an [a]borissemant, in abhorrence, loathing.

Verse 6

downtrodden Heb. מִתְבּוֹסֶסֶת, downtrodden, as (Ps. 60:14): "and He will trample (יָבוּס) our adversaries."
With your blood, live Even with this loathsomeness of yours you shall not die. He repeats this a second time because they were redeemed with the blood of the Passover sacrifice and the blood of circumcision (Pirke d'Rabbi Eliezer, chapter 29). Another explanation of מִתְבּוֹסֶסֶת: souillee in French, soiled, sullied.

Verse 7

with perfect beauty Heb. בַּעֲדִי עֲדָיִם, [a form] expressing perfection. But Menachem (p. 131) explained בַּעֲדִי עֲדָיִם as related to the word עַד, eternity, as (Isa. 26:4): "Trust in the Lord forever (עֲדֵי עַד)"; enjusque a s(i)egle in Old French, to eternity [lit. for centuries]. Dunash (p. 83), however, interpreted it as a word for ornaments. The declension of עֲדִי עֲדָיִם is one of the ten nouns: lion, lions (אֲרִי אֲרָיִם) ; deer [sing.], deer [pl.] (צְבִי צְבָיִם) ; kid, kids (גְּדִי גְּדָיִם).
fashioned Heb. נָכֹנוּ, furent efeties in Old French, were fashioned, developed.
and your hair grown Signs of puberty.

Verse 8

love Heb. דֹּדִים, amities in French; friendship, love.

Verse 9

and I anointed you Heb. וָאֲסֹךְ, a word expressing anointing. Now the entire episode is only a parable, and Jonathan explained it all, leaving nothing to add to the Targum, and he explained it in this manner:
[3] Your dwelling place and your birthplace, etc. Your dwelling place and your birthplace are from the land of the Canaanites; there I revealed

Myself to your father Abraham [in the covenant] between the parts, and I let him know that you are going down to Egypt. With an arm raised on high, I redeemed you, and through the merit of your fathers, I drove out the Amorites and destroyed the Hittites.
[4] And as for your birth, on the day you were born, etc. And also, when your forefathers went down to Egypt, sojourners in a land that was not theirs, they subjugated them and oppressed them. The assembly of Israel was like a newborn infant abandoned in the open field, whose navel was not cut, and who was not rinsed with water to be cleansed, and not salted with salt or swaddled with swaddling clothes.
[5] No eye pitied you, etc. The eye of the wicked Pharaoh did not pity you to do you any favor, to lighten your bondage, [or] to have pity on you, and he decreed upon you a decree of annihilation, to cast your males into the river to destroy you at the time you were in Egypt.
[6] And I passed by you, etc. And the remembrance of the covenant of your forefathers came before Me. I revealed Myself to redeem you because it was known to Me that you were being oppressed in your bondage, and I said to you, "With the blood of the circumcision I shall spare you," and I said, "With the blood of the Passover, I shall redeem you."
[7] Myriads, like the plants of the field I have made you Myriads, as the plants of the field, I have made you, and you have increased and become strong, and you have become families and tribes, and with the good deeds of your forefathers, the time of the redemption of your assembly arrived because you were subjugated and oppressed.
Myriads, like the plants of the field I made you as it is said (Exod. 1:7): "And the children of Israel were fruitful and increased."
but you were naked and bare of the commandments.
[8] And I passed by you, etc And I revealed Myself to Moses in the thorn bush because it was revealed to Me that the time of your redemption had arrived. I shielded you with My word, and I removed your sins, and I swore by My word to redeem you as I swore to your forefathers, said the Lord God, that you should be a people serving before Me.
and I spread My skirt The skirt of My garment.
and I swore to you (Exod. 6: 6): "Therefore (לָכֵן), say to the children of Israel: I am the Lord! I shall take you out, etc." "Therefore" means only an [introduction to an] oath, as it is said (I Sam. 3:14): "therefore, I have sworn to the house of Eli..."
and came into a covenant with you (Exod. 24:8): "Behold the blood of the covenant that the Lord has made with you."
[9] and I washed you with water And I redeemed you from the bondage of the Egyptians, and I removed the strength of their lordship from you, and I led you to freedom.

Verse 10

And I clothed you with embroidered garments "And I clothed you with embroidered garments of the spoils of your enemies."
and I shod you with badger [Jonathan renders:] And I put shoes of glory on your feet.
and I girded you Heb. וָאֶחְבְּשֵׁךְ. [Jonathan renders:] and I hallowed priests of you to be serving before Me with turbans of fine linen.
and I covered you with silk Heb. שֵׁשׁ, soie in French. And the High Priest with colored raiment, and [according to] Midrash Aggadah (Mid. Song 4:2), these are the seven clouds of glory, as it is written (Exod. 13:22): "He did not move (יָמִישׁ) the pillar of cloud by day."

Verse 11

And I adorned you with ornaments E pare toy, and I adorned you. [Jonathan renders:] And I adorned you with the adornment of the words of the Torah, written on the two stone tablets.
and I put Heb. וָאֶתֵּנָה [lit. and I gave,] through Moses.
bracelets Heb. צְמִידִים [from צמד, to join]. I joined one commandment opposite the other, five opposite five.

Verse 12

And I put a nose ring on your nose [Jonathan renders:] And I placed the ark of My covenant among you.
and earrings on your ears Heb. וַעֲגִילִים, a word for an earring. [Jonathan interprets:] And the cloud of My glory covering over you. [The clouds of glory are called וַעֲגִילִים] because they surrounded them in a circle (עָגוּל).
and a crown of glory on your head [Jonathan renders:] And an angel was sent from before Me leading at your head, as it is said (Micah 2:13): "and their king passed before them, and the Lord was at their head."

Verse 13

And you adorned yourself with gold and silver [Jonathan renders:] And I placed My Tabernacle among you, adorned with gold, silver, curtains of linen, colored tapestries and embroidery, and mannawhich was as good as fine flour, honey and oil—I fed you, and you became exceedingly rich and strong, and you prospered and ruled over all the kingdoms.
fine flour, honey, and oil you ate The manna, which would change to any flavorto fine flour, honey, and oilyou ate. The Midrash Aggadah (Mid. Song 4:2) [points out that] thirteen items are enumerated here, and corresponding to them, the Holy One, blessed be He, ordered them to bring the thirteen items enumerated in the donation for the Tabernacle (Exod. 25:1-7). Nevertheless, He is destined to repay them in the future with thirteen items (Isa. 4:5f.): "And the Lord shall create over every dwelling of Mount Zion, etc. And a tabernacle shall be for shade by day from the heat, etc., from stream and from rain, etc."
became exceedingly beautiful An expression of beauty.

Verse 14

for it is all inclusive Heb. כָּלִיל, an expression of all-inclusive beauty (23:12). Another explanation: כִּי כָלִיל הוּא, for it was perfect. Another explanation: כִּי כָלִיל couronne in French, like (Lev. 21: 12): "crown (נֵזֶר)," which is translated כְּלִיל by Targum.

Verse 15

and you went astray because of your fame You relied on the fame of the beauty that spread concerning you.
and you poured out your harlotries You displayed your beauty to every passerby until the lust for your harlotry gushed upon them [arousing them] to seduce you into fornicating with them.
to him it would be And once they desired you, you surrendered yourself to them; and to anyone who requested your harlotry, it would be his. Jonathan renders: and it was not fitting for you to do so, as though it were written לֹא יְהִי. This entire allegory represents the Calf of the desert and the other idolatry that the tribe of Dan worshipped in the desert, as it is written (Deut. 25:18): "all those who trailed after you," and we find in the Pesikta (d'Rav Kahana p. 27b): This is the tribe of Dan, for the cloud would reject them, because the were all idolators.

Verse 16

mounds of colored garments Covered with spotted garments of various colors, pla[t]rees in Old French, multi-colored.
this should not have come It was not proper for this to come, non a venir et non a etre in French, [which was] not to come nor to be.

Verse 17

male images Since he compares her to a female harlot, he compares the image to a male who fornicates with her.

Verse 18

Verse 19

And My bread that I gave you The day they made the Calf, the manna descended for them and they placed some of it before the Calf. Nonetheless, 'so it was' on the morrow, and it did not cease. Even this is delineated in the Book of Ezra (Neh. 9:18ff.): "Even when they made for themselves a molten calf, etc. And You, with Your manifold mercies, did not forsake them, etc., and You did not withhold Your manna from their mouth." It was fitting to withhold it from them, yet You did not withhold it. [Scripture writes] here, too, "so it was, says the Lord God" the bread was, and it did not stop falling on the next day. So did Rabbi Tanchuma expound on it (Buber, Re'eh 13a).

Verse 20

that you bore for Me If one had five sons, four of them were devoted to worshipping idols, and one he would set aside to attend school; and when he comes to offer up one of his sons to Molech, he offers up to it this one whom he had set aside to study Torah in the Midrash of Rabbi Tanchuma. But I say that "that you bore for Me" refers to the firstborn. Likewise, it is stated in this Book (20:26): "And I defiled them with their gifts, when they caused every one who opened the womb to pass."

Verse 21

Verse 22

the days of your youth My acts of kindness that I performed for you in Egypt.

Verse 23

Woe, woe is to you Woe is to you because you have sinned! Woe is to you because you have not repented!

Verse 24

You built yourself an eminent place Heb. גֻּב, a height such as pedestal or an altar. You built Heb. וַתִּבְנִי, an expression for building.

Verse 25

you spread your legs Since He compares her to a harlot, He speaks in terms of sexual activity, in which there is spreading of the legs, a cesmas in Old French, you spread wide apart.

Verse 26

great of flesh Having a large male organ.

Verse 27

your ration Your food, in the days that the judges judged.
and I delivered you to the will of those who hate you in the days of Samson.
who were embarrassed by your lewd way Jonathan [paraphrases]: For had I sent My prophets to them, they would have humbled themselves, and they would not have gone in the way of your lewdness.

Verse 28

because you were not sated Because you were not sated with the abominations of Egypt.
and you played the harlot with them Heb. וַתִּזְנִים, from the term for harlotry (זְנוּת), e ansera[s] a els.

Verse 29

with the land of Canaan, with the Chaldeans The Chaldeans were not from the land of Canaan, but this is its meaning: You added the images of the Chaldeans to those of the Canaanites, who were near you, and you played the harlot with them. However Jonathan rendered: You increased your harlotries with the Chaldeans and You became like the Canaanites, who were steeped in idolatry, and you increased your gods, joining the people of Canaan who follow the customs of the Chaldeans. But to me it appears that כְּנַעַן is like סוֹחֵר, a merchant, like (Hosea 12:8): "A trafficker (כְּנַעַן) who has deceitful scales in his hand." He thus calls the land of the Chaldeans the land of the merchants, as it is said [concerning Babylon, too,] (17:4): "and he brought it to the land of merchants (כְּנַעַן), in a city of traffickers he placed it."

Verse 30

How degenerate Heb. אֻמְלָה, spoiled. Similarly (Neh. 3:34): "the feeble (הָאֻמְלִים) Jews," and similarly (Ps. 6:3), "because I languish (אֻמְלַל)."
your heart Heb. לִבָּתֵךְ, like לִבֵּךְ.
dominated Heb. שַׁלָּטֶת, whose evil inclination dominates her.

Verse 31

When you build your eminent place Heb. בִּבְנוֹתַיִךְ, like בִּבְנוֹתֵךְ, from the word for building.
to boast of a hire Heb. לְקַלֵּס, to speak and to boast of the fine hire that they give her. Similarly, every form of קֶלֶס is an expression of speech, parliz in Old French, boastful, empty talk.
hire Heb. אֶתְנָן, an expression for hire, loyez in old French.

Verse 32

the adulterous wife You are the adulterous wife.
who, under her husband, takes strangers While she is under her husband, [she] casts her eyes on others.

Verse 33

gifts Heb. נֵדָה, a dowry.
because of your harlotries Because of the great [lust for] harlotry that was in you, you did so.

Verse 34

there was no such harlotry No harlotry was done with any harlot like your harlotry.

Verse 35

Verse 36

your bottom was poured out Heb. נְחֻשְׁתֵּךְ. This is a term for a bottom, which is called fonz in old French, bottom. And so [is this word] many [times] in the [Mishnaic] order of Tohoroth (Kelim 8: 3): "the base (נְחֻשְׁתּוֹ) of a stove." your bottom was poured out Because of the great lust for harlotry. your 'fountain' would flow.
and because of all your abominable idols Heb. וְעַל.
and according to the blood of your sons And for the iniquity of the blood of your sons I will do to you this evil delineated in the chapter: "Behold I gather etc."

Verse 37

you mingled Heb. עָרַבְתְּ, mellas in Old French.

Verse 38

and I shall deliver you [to those who shed] blood with fury and zeal And I shall deliver you to those who slay with fury and zeal and anger.

Verse 39

and they will demolish your eminent place Your tall ceremonial buildings.
and your lofty places An expression used for high altars.

Verse 40

and pierce you Heb. וּבְתָקְוּךְ. There is no similar word elsewhere in Scripture, and Jonathan rendered וְיִבְזְעוּנִיךְ, and they will pierce you, e tre[s]perzeront toy in Old French.

Verse 41

and I shall stop you from a harlot From being a harlot.

Verse 42

Verse 43

behold Heb. הֵא, like הִנֵּה.

yet you did not make a plan Although I have given your way on your head, you have not made a plan to ponder your abominations, to repent of them. Every זִמָּה in Scripture is an expression of counsel, sometimes for good and sometimes for bad.

Verse 44

whoever uses proverbs Heb. הַמֹּשֵׁל. This is an expression of a proverb and a riddle
"Like mother, like daughter" Heb. כְּאִמָּה בִּתָּהּ. The 'hey' of כְּאִמָּה is not a 'mappiq [aspirate] hey,' [to read her mother; i.e. it is not the third person possessive] because it does not serve for any noun but it means, as the mother, so is her daughter.

Verse 45

your mother's daughter The nation of Canaan, whose land you inherited. spewing forth her husband and her children Who so increased their abominations that the land spewed forth its inhabitants, the fathers and the children together.
and you are your sister's sister Sodom, which is next to the land of Israel.
your mother was a Hittite, etc. Jonathan renders: Is it not so that your mother Sarah was among the Hittites, yet did not do as their deeds, and your father Abraham was among the Amorites, yet did not follow their counsel!

Verse 46

at your left Since the territory of Judah was at the southern border of Eretz Israel [and one is considered facing east], all the other tribes were situated at their left [since they are north of Judah].

Verse 47

If only you had gone in their ways Heb. וְלוֹא, if only you had gone in their ways and not committed abominations more than they. Likewise (II Kings 5:17): "Now if only (וְלוֹא) your servant to be given." Likewise (I Sam. 20:14): "And please, if (וְלוֹא) I am still alive," concerning Jonathan, et plut a in French, would that..., if only!
so very little Would your abominations have been before Me, had you not committed abominations more than they, but you dealt more corruptly than they. This is also Jonathan's rendering. Others interpret וְלֹא בָּדָרְכֵיהֶן הָלַכְתְּ as its apparent meaning, "and you did not go in their ways," [and thus follows the reason:] So very little were their abominations in your eyes that you dealt more corruptly than they, pochet in Old French, a little.

Verse 48

Verse 49

Verse 50

And they became haughty She and her daughters, as is delineated in Job (28:5): "A land from which bread emerged," and the entire piece (ibid. 4-9). [The Sodomites grew in haughtiness] until they said, "Let us cause

the habit of traveling [lit. the foot] to be forgotten from our land, for they come only to cause us loss.”
and I removed them when I saw their way, as the matter that is stated regarding Sodom (Gen. 18:21): “I shall go down and see.”

Verse 51

and you vindicated your sisters Before you had committed abominations more than they, they would have been a judged guilty, but since you became more wicked than they, you made them [appear] as righteous women, and you gave them an excuse to say, “There are some who have provoked you more than I.”

Verse 52

that you judged That you judged them; before you behaved more wickedly than they, you used to say about them that they are fit for punishment.

Verse 53

the captivity of Sodom Heb. שְׁבוּת. I shall cure the land of brimstone and salt, and I shall settle it with inhabitants.
in their midst Heb. בְּתוֹכָהֶנָּה, like בְּתוֹכָן.

Verse 54

in that you consoled them when you became more wicked than they, and you gave them an excuse [to neglect righteousness]. Another explanation: in that you consoled them When the evil comes upon you, they will be consoled, saying, We have not suffered alone.

Verse 55

Verse 56

Now, was not Sodom your sister, etc. This is a [rhetorical] question.
a report in your mouth [by which] to reprove many and to say, Beware that you should not be overturned like Sodom, as though it were recent news to you.
on the day of your pride When you were in your greatness.

Verse 57

like [at] the time of the taunt by the daughters of Aram As it was revealed when I delivered you into the hands of the kings of Aram, who attacked Ahaz (II Kings 15:36); “In those days, the Lord began to incite Rezin the king of Aram. etc.”; (II Chron. 28:5), “And the Lord his God delivered him into the hands of the king of Aram, etc.”; (ibid. verse 18), “And the Philistines invaded the cities of the plain and the south, etc.
who disgraced you Heb. חֶרְפָּאטוֹת, an expression for disgrace. The ‘aleph’ is not sounded. וַיִּבֶז, despised (Gen. 25:34), is translated as וּשְׁט [in Targum Onkelos].

Verse 58

you bore them Heb. נְשָׂאתִים, you bore them. This is a feminine form [used] in many places in this Book.

Verse 59

I have done with you, etc. I have done evil to you commensurate to your [ungrateful] repayment [to Me] which you made.
that you despised an oath, etc. That one that you accepted upon yourself in Horeb (Deut. 29:11): "That you pass into the covenant of the Lord your God, etc." But I shall not violate the covenant by not remembering it, because I am not like you.

Verse 60

But I shall remember My covenant That was with you in the days of your youth.

Verse 61

And you will remember when I improve you evil ways for you, and you will be humiliated before Me for repaying Me with evil whereas I paid you with good.
when you take your sisters When you conquer to inherit the nations that are around you, the small and the great.
for daughters For your suburbs, subordinate to you, like (verse 55): "Sodom and her daughters," [translated by Jonathan as] וְכָפְרָנָהָא, its suburbs.
but not from your covenant But not because of your observance of the covenant that I made with you, but because of My kindnesses and My mercies, [namely] that I observe My covenant. Midrash Aggadah of Rabbi Tanchuma (Buber, Devarim 3a) states: but not from your covenant (מִבְּרִיתֵךְ) not from your 'patromonia': I did not grant them to Abraham your father [in the covenant] 'between the segments' (Gen. 15:1). This term is close to the French, for now, kinship is called patremone, patrimony, and this is what they call anything a person has from the inheritance of his fathers.

Verse 62

Verse 63

In order that you remember your way when I do good for you.
and be ashamed to raise your face to Me.
when I forgive you Heb. בְּכַפְּרִי לָךְ [lit. in my atoning to you]. When I forgive you for what you have done, you will be ashamed, and you will know that I did not benefit you because of the good that you bestowed upon Me.

Chapter 17

Verse 1

Verse 2

propound a riddle The prophecy in this chapter is expressed as a riddle, [in] which he compares Nebuchadnezzar to an eagle and the kings of Judah to the lofty top of cedars.

Verse 3

long pinions Heb. אֵבֶר like כָּנָף, wing, aile in French. Another explanation: as its apparent meaning, an expression of actual limbs.
diverse colors Heb. קִרְמָה [lit. embroidered]. Its feathers are beautiful and ornate.
the lofty top of the cedar Heb. צַמֶּרֶת, all the foliage of the tree, cime in French. This is a parable representing Jehoiakim and his mighty men.

Verse 4

He plucked the top of its branches Heb. יְנִיקוֹתָיו. He humbled his [Jehoiakim's] greatness and his monarchy. יְנִיקוֹתָיו is like עֲנָפָיו, its branches.
and brought to a land of merchants Heb. כְּנַעַן, to a land of merchants; that is Babylon.

Verse 5

Then he took of the seed of the land Zedekiah his son.
in a fertile field [lit. in a field of seed.] In Jerusalem, in the capital city.
it took [root] beside abundant waters Heb. קָח, it took. It became rooted beside abundant waters, i.e., he gave him greatness and dominion over his surroundings.
a mountain willow he made it Heb. צַפְצָפָה, a species of willow tree which has many branches, saice in Old French, a willow.

Verse 6

spreading Heb. סוֹרַחַת, like (Exod. 26:12): "And the overhanging length (וְסָרַח)," large.
of low stature to serve the king of Babylon.
its tendrils Heb. דָּלִיוֹתָיו, its branches.
to him to the king of Babylon.
under him under the king of Babylon
branches Heb. בַּדִּים,staves.
and sent forth It grew.
boughs many leaves.

Verse 7

Now there was one...eagle The king of Egypt.
gathered its roots Heb. כָּפְנָה, an expression of hunger, like (Job 5:22): "plunder and famine (וּכְפָן)." The roots of this vine hungered and longed for that eagle. (Addendum:) Some explain כָּפְנָה like אָסְפָה, gathered, the letters [of כָּפְנָה] being transposed. In the words of our Sages there is something similar to it, for they call a public gathering כְּנוּפְיָא. כָּפְנָה is like כָּנְפָה, amassa in French, brought in, gathered.
and its tendrils it sent forth to him And her emissaries she sent to him, to come to her and water her.
from the furrows of its planting From the water ditches that the first eagle had made for it.

Verse 8

In a good field, etc. i.e., she did this for no purpose, because she had been planted in a good field.
a sturdy vine Heb. אַדֶּרֶת, a sturdy vine.

Verse 9

Say The entire Hebrew alphabet is found in this verse, and I am puzzled that it is not listed in the Masorah.
[Will he not] pull up its roots The first eagle.
and cut off its fruits Heb. וְיִקּוֹטֵם, like וְיִקּוֹצֵץ, will cut off. They are Zedekiah's sons, whom he slaughtered before his eyes.
the leaves of Heb. עֳרָפָיו, leaves, feuilles in French.
And not with great power and many people will the second eagle come to their assistance.
against those who rip it out by its roots Against those who uproot and pull it out by its roots.

Verse 10

And behold now it is planted as they wished.
will it prosper Is it possible that it will prosper, this one that betrayed the one who planted it originally?

Verse 11

Verse 12

what these are What this riddle is, and he explained it to them.
took away its king and its princes They are the "lofty top of the cedar," Jehoiakim and his princes.
to Babylon That is the "city of traffickers."

Verse 13

of the royal seed Zedekiah.
the mighty of the land The princes of the land.

Verse 14

that it might stand That it might endure.

Verse 15

Verse 16

Verse 17

when he cast up mounds When Nebuchadnezzar comes and casts up mounds against Jerusalem.
to cut off many souls To slay the people of the city.

Verse 18

he gave his hand He promised in good faith and raised his hand in a covenant.

Verse 19

I will bring it upon his head [lit. put it in his head.] That is the blinding of his eyes.

Verse 20

And I will spread My net over him as I explained above at the beginning of the Book (12:13): that He set up a deer to walk on the roof of the cave.
and contend And I will debate with him.

Verse 21

And all his fugitives Heb. מִבְרָחָיו. According to Targum, and all his mighty men. But Menachem (p. 48) associated it with (Song 8:10): "Flee (בְּרַח) my beloved," and this is its interpretation: and all those who fled.
with all his wings Heb. אַגַּפָּיו with all their wings, i.e., with all their strength they will fall by the sword.
will disperse Seront repandus, will be scattered.

Verse 22

and I will place [it] As the Targum renders: and I will establish him.
And I Myself will take And I will take the King Messiah.
a tender one It is customary to graft only from the tender [sprigs] that grew the previous year, called grayfe in Old French, a shoot, graft.
and lofty Heb. וְתָלוּל, from the word mound, תֵּל, for a mound is usually high and lofty; amonceler in French, to heap up.

Verse 23

shall they dwell Heb. תִּשְׁכֹּנָה. The 'dagesh' in the 'nun' serves instead of a second 'nun,' as though it were written תִּשְׁכֹּנְנָה.

Verse 24

I...have lowered the high tree The nations that were ruling over Israel.
I have dried up the green tree Zedekiah and his seed.
and have made the dry tree blossom Jehoiachin, who was exiled without children, will beget Zerubbabel in Babylon, and he will be the governor of Judea, [appointed] to rule.

Chapter 18

Verse 1

Verse 2

And the word of the Lord came to me, saying: What do you mean that you use this parable Asanplanz in Old French, comparison, parable.

The fathers have eaten sour grapes Heb. בּוֹסֶר, fruit before it has ripened. Verjus in—French, verjuice.
and the children’s teeth are set on edge Heb. תִּקְהֶינָה, agazeront in Old French, will be set on edge. So is the way of the Holy One, blessed be He: the fathers sin and the children are punished, for the kings of Israel sinned for many years before they were exiled, and we too need not be concerned that we shall be punished for our iniquities.

Verse 3

shall no longer use this parable Heb. מָשָׁל, like לִמְשֹׁל [the infinitive].

Verse 4

Behold, all souls are Mine So why should the son who did not sin against Me suffer? Is he not Mine?

Verse 5

Verse 6

And does not eat on the mountains “On the mountains, he did not worship pagan deities” [Targum Jonathan] by eating “sacrifices of the dead.”
to the idols Referring to other idolatry, e.g., Baal in Samaria and the calves in Bethel and Dan.

Verse 7

wrongs Heb. יוֹנֶה, an expression of wronging (אוֹנָאָה) ; i.e., he wronged no man.
what has been pledged for a debt he returns If he took his friend’s garment as a pledge for a loan, he would return it to him at sunset.

Verse 8

Verse 9

Verse 10

and he commits upon his brother any of these Heb. אֶחָד. Jonathan renders: and he does to his brother any one of these.

Verse 11

And he does not do all these All these good deeds that his father did.

Verse 12

committed abomination Homosexual relations.

Verse 13

Verse 14

and sees and does not do likewise He sees with his heart that it is not good to do so, et il apercut in French, he realized.

Verse 15

Verse 16

Verse 17

From the poor he kept his hand back from harming him.

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

All his righteous deeds, etc., shall not be remembered Our Sages qualified this as referring to one who regrets them.

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

is not right Heb. יִתָּכֵן, like יִתָּקֵן, afetes in Old French; just, correct, right.

Verse 30

repent and cause others to repent Heb. שׁוּבוּ וְהָשִׁיבוּ, you repent and you cause others to repent (tourner, retourner in French), turn [others], return.

Chapter 19

Verse 1

Verse 2

How was your mother a lioness! How esteemed was your mother you, Zedekiah—that she was compared to a lioness!
Among the lions The princes of Judah.

Verse 3

And she raised up one of her cubs This lamentation was said regarding the sons of Josiah. The first is Jehoahaz.
he devoured men Heb. אָדָם. He robbed Israel, for Israel is called אָדָם, man, as is stated (below 34:31): "And you are My flock, the flock of My pasture; you are men," and according to the allegory, any beast that tasted human flesh will always provoke humans.

Verse 4

Nations gathered around him Pharaoh the king of Egypt.
in their pit he was caught Heb. בְּשַׁחְתָּם. They dig pits and cover their openings with straw, and the beast falls into them.
and they brought him with hooks A sort of iron ring. They puncture his nose and pull him with them.

Verse 5

Now she saw His mother, the congregation of Israel.
that she had taken ill Heb. נוֹאֲלָה, an expression of illness (חֹלִי).
and she took one of her cubs Jehoiakim.
and made him a young lion [i. e.,] a king. Every כְּפִיר in Scripture is a young and mighty lion.

Verse 6

Verse 7

And he was intimate with their widows He would rape the women and kill their husbands. Some interpret אַלְמְנוֹתָיו like אַרְמְנוֹתָיו [their palaces] and

וְיֻדָּע as an expression of destruction and ruin, as in (Ps. 138:6): "and He chastises (וְיֻדָּע) the haughty from afar."
and their cities he laid waste For he levied a tax on the land to give Pharaoh annually, as it is said in II Kings (23:35).

Verse 8

And nations gathered around against him from provinces (II Kings 24:2): "And the Lord incited against him bands of Chaldeans, bands of Arameans, and bands of Moabites, and bands of the children of Ammon." "And nations gathered against him."
וַיִּתְנוּ [is rendered by Jonathan as:] and they gathered.

Verse 9

into a collar Heb. בַּסּוּגָר. Jonathan rendered: into a collar.
into strongholds to be imprisoned there.

Verse 10

Your mother is like a vine This is still part of the lamentation.
in your likeness Heb. בְּדָמְךָ, a term denoting a likeness and an analogy; i.e., you are like one whose mother was like a vine planted by water.
fruitful Heb. פֹּרִיָּה, like (Deut. 29:17): "that bears (פּוֹרָה) gall," [a word meaning:] produces fruit.
from many waters Through many waters.

Verse 11

sturdy rods for the scepters of the rulers Powerful rulers and mighty kings.
over between the interwoven branches The trees whose branches were many.

Verse 12

And it was scattered Heb. וּשְׁתֻלָה. Every [expression of] נְתִישָׁה or נְטִישָׁה means something that lies scattered upon the face of the whole earth.
and the east wind Nebuchadnezzar.
dried up its fruit He slaughtered the sons of Zedekiah.

Verse 13

Verse 14

And fire came out of the staff of its sturdy branches From the iniquity of its kings and princes, the evil came to it.
It is a lamentation, and it will be a lamentation The prophecy is a lamentation, and it will be a lamentation.

Chapter 20

Verse 1

to inquire of the Lord concerning their needs, and if He does not listen to us, neither will we be punished for the sins in our hands, for He has already sold us, and He has nothing on us. If a master has sold his

slave, or a husband has divorced his wife, does one have anything on the other? And from the conclusion of the matter you learn [this], from the reply that he gave them (verse 32): "What enters your thoughts, etc."

Verse 2

Verse 3

I will not be inquired of by you! in your request. Yet at the end of this Book (36:37): He says: "I will...be inquired of by the house of Israel." This is one of the places that teach us that the Holy One, blessed be He, recants on evil. And regarding matters similar to this, it is said (Num. 23:19): "He says but He does not do." Midrash of Rabbi Tanchuma (Vayera 13).

Verse 4

Will you contend with them Heb. הֲתִישְׁפֹּט, an expression of contending.

Verse 5

On the day I chose Israel This hatred was pent up before the Omnipresent close to nine hundred years from [the days] that they were in Egypt until [those of] Ezekiel but His love had shielded them. Now that they had increased their transgressions, though, it was awakened, and concerning this it is stated (Prov. 10:12): "Hatred arouses quarrels [but love covers up all transgressions]."

Verse 6

Verse 7

And I said to them Aaron proclaimed this prophecy to them before the Holy One, blessed be He, revealed Himself to Moses in the thorn bush. This is what was said to Eli (I Sam. 2:27): "Did I appear to the house of your father when they were in Egypt, etc.?"

Verse 8

But they rebelled against Me They are the wicked, the majority of Israel, who died in the three days of darkness, as it is said (Exod. 13:18): "and the children of Israel went out of Egypt, (חֲמֻשִׁים)"one out of fifty, and some say, one out of five hundred.

Verse 9

that it should not be desecrated That My Name should not be desecrated; since I became known to them and I promised to take them out, and the Egyptians recognized that they are My people, if I were to destroy them their enemies would say, "Because He has not the ability to take them out."

Verse 10

Verse 11

Verse 12

to be for a sign It is a great sign for them, that I gave the day of My resting to them for a resting. Behold this is a phenomenal manifestation that I hallowed them to Myself.

Verse 13

they walked not in My statutes They tested Me with the calf, and in Rephidim [i.e., showing unwillingness] to receive the Torah, and they left over some of the manna.
and My Sabbaths they desecrated Some of the people went out to gather manna.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

But the children rebelled against Me The tribe of Dan, and likewise those who became attached to Baal Peor after the generation of the wilderness had died out.

Verse 22

Verse 23

to scatter them Back then, I promised them to scatter them (Deut. 4:25ff.): "When you will beget children and children's children, etc. [the Lord will scatter you among the nations, etc.]."

Verse 24

Verse 25

statutes that were not good I delivered them into the hands of their temptation to stumble over their iniquity, and so did Jonathan render: And I delivered them into the hands of their foolish temptation, and they went and made decrees that were not good, and practices by which they cannot live.

Verse 26

And I defiled them with their gifts Those gifts that I legislated for themto hallow for Me every firstborn—I delivered them into the hands of their temptation: to pass those firstborn to the Molech. Hence the statutes that are not good.
in order that I lay them desolate Heb. אַשְּׁמֵם. I shall lay them desolate and destroy them. אַשְּׁמֵם, is an expression of שְׁמָמָה, desolation. Whoever explains it as an expression of אַשְׁמָה, guilt, errs, because the 'aleph' is not part of the radical.
that they know when I will bring upon them the evil.

Verse 27

this too they continued to do when I brought them into the land.

Verse 28

Verse 29

So its name was called Bamah A pejorative: i.e., of what (בָּמָה) importance is it?

Verse 30

in the way of your forefathers, etc. [This is] a rhetorical question. Is this proper, that you should have defiled yourselves in the way of your forefathers, and I should be inquired of by you to reply to your question?

Verse 31

And when you take your gifts And with the taking of your gifts that you should have given Me, and you take them from Me to cause your firstborn to pass to idols.

Verse 32

But what enters your mind Heb. והעלה על-רוחכם [lit. what ascends upon your spirit], what ascends upon your mind.
'Let us be like the nations' Let us break off His yoke from our necks since He sent us away from Him.

shall not come about For you already accepted upon yourselves of your own free will in the days of Joshua, as it is written (Josh. 24:1): "And Joshua gathered all the tribes of Israel," and the entire episode.

Verse 33

Verse 34

Verse 35

the wilderness of the peoples That is the wilderness through which they [the children of Israel] traveled for forty years, and so did Hosea prophesy (2:16): "and I will...lead her into the desert." That is the desert of Sihon and Og. Ezekiel called it the wilderness of the peoples because many nations bordered upon it.

Verse 36

Verse 37

under the rod That you shall be subordinate to Me and to My chastisement.
into the transmission of the covenant The covenant that I transmitted to you.

Verse 38

And I shall separate Heb. וּבָרוֹתִי, an expression of ברד [selecting, separating].
from the land of their sojournings From the land of their exile I shall take them and slay them in the wilderness.

Verse 39

go worship and do not show the nations that you are called by My Name by coming to the prophet to inquire of him [about the] Torah, and, after he tells you My words, not hearkening to Me, as the matter that is stated (33:32): "And behold you are to them like the song of the flutes, etc." They hear your words, but they do not carry them out.
with your gifts and with your idols For you separate the first born to be designated as a firstborn as I commanded you, but once My Name is called upon the thing, you sacrifice them to idols.

Verse 40

and the first of your food Heb. מַשְׁאוֹתֵיכֶם, like מִשְׁאֲרוֹתֵיכֶם your kneading troughs, an expression of food, like (Exod. 21:10): "her food (שְׁאֵרָהּ), her clothing, or her conjugal rights shall not be diminished." Menachem also (p. 168) associated it in this manner.

Verse 41

Verse 42

Verse 43

and you will quarrel Heb. וּנְקִטֹתֶם, an expression of quarreling (קְטָטָה). Another explanation, following the Targum: וְתִידַנְקוּן, and so does Jonathan render (9:4) הַנֶּאֱנָחִים: "and those who groan," demonir in Old French, to melt away.

Chapter 21

Verse 1

Verse 2

southward The land of Israel is south of Babylon.
to the forest of the field in the south To My Temple, which is destined to be like a forest and like a field, to be plowed in order to be overrun by foxes.

Verse 3

shall be scorched Heb. וְנִצְרְבוּ, an expression related to (Lev. 13:23): "a scar (צָרֶבֶת) from the boil"; (Prov. 16:27), "and on his lips is a kind of searing (צָרֶבֶת) fire," an expression of a burn.
all faces from the south to the north All the people south of Babylon, which is to the north. וְנִצְרְבוּ, shall be scorched, comes from צרב (as Lev. 13:2), retrere in Old French, to shrivel up.

Verse 4

Verse 5

'Is he not an inventor of parables' when I prophesy to them in language of parable and riddle, such as a forest and a fire consuming [trees] moist and dry.

Verse 6

Then the word of the Lord came to me, saying Prophesy to them a clear prophecy. What I said to you, "Set your face southward," I explain to you: "Set your face toward Jerusalem."

Verse 7

and prophesy Heb. וְהַטֵּף, and prophesy. Similarly (Micah 2:6): "Preach (תַּטִּיפוּ) not"; (Amos 7: 16), "and do not prophesy (תַּטִּיף) concerning the house of Isaac."
about the sanctuaries That is the forest of the field.
Sanctuaries denotes the two destructions.

Verse 8

righteous and wicked That is “the moist and the dry.”

Verse 9

Since I cut off from you and I knew that the nations would rejoice at your misfortune, I shall be wroth with them and incite Nebuchadnezzar against all of them, and that is what I wrote, “and all faces from the south will be scorched.”

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

A sword, a sword Two swords: the sword of the king of Babylon first, and afterwards the sword of the children of Ammon in the hand of Ishmael the son of Nethaniah, who will slay Gedaliah and those gathered to him of the survivors of the sword, as is delineated in Jeremiah (41:1-10).
furbished Heb. מָרוּטָה, forbide in Old French, furbished, polished. Menachem (p. 120), however, associated it as an expression of drawing. Likewise (verse 16): “and He gave it to draw (לִמְרָטָה),” and so all of them.

Verse 15

that it may glitter Heb. בָּרָק, to have a glitter, a shine, flandours, a flash, flashing (as in Deut 32: 41).
Shall we rejoice? This is a rhetorical question. Do we have anything more to be happy about?
The rod for My son disdains every stick The rod with which I strike My son to chastise him is the hardest of all rods, and it disdains the blow of every staff and every stick, for they are like nothing to it.

Verse 16

Then he had it the rod.
furbished to grasp in the hand To furbish it so that it be easy and fit to grasp with the hand.
that is the sword that was sharpened That is the rod; it is a sharp and furbished sword, to give it into the hand of Nebuchadnezzar to slay with it.

Verse 17

and wail Heb. וְהֵילֵל, a term for wailing (יְלָלָה).
for it The sword will be upon My people and upon their princes and officers.

those gathered to the sword Heb. מְגוּרֵי, a gathering of nations coming to the sword were around My people. So did Jonathan render מְגוּרֵי, related to the word in (Prov. 10: 5): "An intelligent son gathers (אוֹגֵר) in the summer"; (ibid. 6:8), "She gathers (אָגְרָה) her food in the harvest"; (Joel 1:17), "garners (מַמְגֵרוֹת) are demolished"; (Haggai 2:19), "The seed is still in the granary (בַּמָּגוּרָה)." Menachem, however, connected it to the word for fear, like (Num. 22:3): "And Moab became terrified (וַיָּגָר)." therefore, clap upon your thigh as a wailing and a lament.

Verse 18

For a test For a great test, with torments in many other forms of retribution, they were tested: the rod, pestilence, famine, and wild beasts.
and what of it, if there be also a rod that disdains—He will not be And what more will be on My son if also this disdainful rod comes upon him with the rest of the test?
He will not be My son will no longer be in the world. Jonathan also rendered it "they will not exist," but the rest of the verse he did not render in this [i.e., Rashi's] way, but so it appears to me. I heard many explanations for it, and I saw [others] in books of interpretations, but they did not appear correct to me, and the 'payat' who composed for Chanukah [for the morning of the first Sabbath]: "That which disdained all wood stabbed the adulterer," supports me, for he called the sword "that which disdained all wood." Jonathan rendered in this manner: (verse 15) אוֹ נָשִׁישׁ. because the tribe of the house of Judah and Benjamin rejoiced at the tribes of Israel when they were exiled for worshipping idols, and they returned to stray after wooden images. He, too, explains אוֹ נָשִׁישׁ as a rhetorical question.
For a test and what if also a rod that disdains He will not be [Jonathan renders:] "For the prophets prophesied about them but they did not repent." That is to say, the matter is already determined that they will not repent. And what will be their end?
if also a disdainful rod? He will not be He [Jonathan] says: "And also the tribes of the house of Judah and Benjamin will be exiled, and with their evil deeds, they not [continue to] exist." The kingdom of the tribe that disdained its fellow and scorned them and the evil that befell themshe too will not be and will not endure. I shall further interpret it in another manner: Or shall we rejoice, etc. Or perhaps we should rejoice, for you say to Me that the tribe of My son disdains all wood: The kings of Judah disdain idolatry, as we find with Abijah, who said (II Chron. 13:8): "and with you are the golden calves," and Asa, Jehoshaphat, Hezekiah, and Josiah, who abolished all the idolatry in the world that was under their control, and these [the remaining tribes] too will repent.
Cry and wail and do not rejoice over this, for it will be upon My people. And why? Because it is tested The matter is already tested and determined before Me that they will not repent properly. And what if even they disdain wood, it will not be And what if I wait longer? Even if they came to repent and to disdain idolatry, the matter would not last with them because they would hasten to revert to their wickedness. That is what is said in Jeremiah (8: 4): "if he repents, will he not return?"

Verse 19

prophesy and clap your hands one upon the other in the manner of those who lament, and what is the prophecy?
and a third sword shall be doubled I said, "A sword, a sword"; Nebuchadnezzar's sword to destroy Jerusalem and the sword of the children of Ammon upon Gedaliah. There is yet a third sword, doubled as much as

these two, and it shall be a sword of the slain; that is the sword of the great slaughter, which causes many slain to fall.
which penetrates to them Wherever you go out, it will pursue you into the innermost chambers. Behold, Johanan the son of Kareah and the generals of the armies will go to Egypt; there the sword will overtake them, and so in all the place from which they will flee, to the fortified cities, as it is stated in this piece: "by all your cities I gave the scream of the sword."

Verse 20

In order to melt Heb. לָמוּג, an expression of moving. Another explanation: an expression of something melting.
and to increase the stumbling blocks Heb. וְהַרְבֵּה, and to increase the stumbling blocks, and so every הַרְבֵּה in Scripture is an expression of increasing, an infinitive.
the scream of the sword Heb. אִבְחָת. Some interpret [this as] טִבְחַת, the slaughter of, the 'teth' in place of the 'aleph,' by the code of א"ט ב"ח [whereby 'aleph' is interchangeable with 'teth,' 'beth' with 'cheth,' etc.] [This appears to be Jonathan's interpretation.] Others interpret it as אִבְעַת an expression of בְּעָתָה [fright], but this cannot be because the 'tav' in אִבְחָת is not part of the radical, and it comes only for the construct state, whereas the 'tav' in בְּעָתָה is a radical. Therefore, I say that אִבְחָתחֲרֶב means the sounding of the voice of those slain by the sword, an expression of barking (נְבִיחָה) glapissement in French, yelping, for the 'nun' in נְבִיחָה is a defective radical, like the 'nun' in נְשִׁיכָה biting, and the 'aleph' comes in its place, like (Job 13:17): "and...my speech (אָזְנֵיכֶם) in your ears"; (II Kings 4:2), "except a jug (אָסוּךְ) of oil." Menachem (p. 12) explained it as fear of the sword. It has no counterpart, but is interpreted according to the context.
Woe, it is made to glitter Alas and alack! For it is made into a furbished and polished blade.
enwrapped for the slaughter And enwrapped in a cloth until it would be grasped in the hand for slaughter on the day of war. Some interpret מְעֻטָּה as a form of the word for diminishing (מְעוּט), for it diminishes when they sharpen it, but it is an error that they have made, for the absence of the 'vav' and the 'dagesh' in the 'teth' indicate about it that the 'mem' is not a radical, [but,] like the 'mem' of מְעֻנָּה, afflicted, מְעֻטָּה, enwrapped, and (Songs 5:14) מְעֻלֶּפֶת, "overlaid with sapphires." Menachem (p. 132) associated it as an expression of thought, like (Dan. 2:14): "answered with counsel (עֵטָא) and discretion." Dunash, however, interprets it (p. 78) like (Ps. 104:2): "[You] enwrap (עֹטֶה) Yourself with light like a garment."

Verse 21

Get yourself to one side To one place, either to the right or to the left.
directed Heb. מֻעָדוֹת, prepared.

Verse 22

I, too, shall clap My hands I say to you, "Clap your hands one upon the other," and "I, too," like you, lament over them, and I "shall clap My hands" one upon the other, but My fury burns within Me, "and I shall give it rest."

Verse 23

Verse 24

make for yourself two roads as He concludes the [next] verse.
and clear a place; at the head of the road to the city Clear for yourself a place at the head of the road you are on, and make for yourself a sort of road opening into the crossroads, one facing right and one facing left.
both of them will emanate The two roads.
and clear a place A place cleared of the thorns and the thistles; [בָּרָא is like] essarter in French, to clear. A word similar to it appears in the Book of Joshua (17:15): "then go up to the forest, and clear it (וּבָרֵאתָ) for yourself there." Again (ibid. verse 18): "But the mountain shall be yours, for it is a forest, and you shall cut it down (וּבֵרֵאתוֹ)." Menachem connected them all (p. 48) as an expression of choosing, like (I Sam. 17:8): "Choose (בְּרוּ) for yourselves a man"; בָּרֵא meaning lisant in Old French, choosing, appointing.

Verse 25

You shall make a road for the coming, etc. These two roads symbolize the king of Babylon, who is leaving his country with the intention of going either to Jerusalem or to Rabbah of the children of Ammon. To whichever of the two of them the lot will fall for him by his divinations, he will march, as is delineated (verse 26): "For the king of Babylon stood, etc."

Verse 26

the crossroads Heb. אֵם הַדָּרֶךְ, carrefour in French, crossroads.
he furbished the arrows Heb. קִלְקֵל, he furbished the arrows with a glitter. He shot an arrow upward, and it turns by itself right or left, and to the place it turns—that is the lot.
he flashed with the arrows Menachem (p. 155), connected it with (above 1:7): "burnished (קָלָל) copper"; (Ecc. 10:10): "and he did not sharpen (קִלְקַל) the edge." It may also be explained as an expression of deterioration, as in (Jer. 4:24): "and all the hills deteriorated (הִתְקַלְקָלוּ)." Some translate קִלְקֵל into French, as trait, he shot, and Jonathan as well renders קִלְקֵל בָּחִצִּים as קְשֵׁיתָא גְּרָיָא.
he inquired of the teraphim An image that talks through magic, and there is a set time, that if one makes it at that time, it possesses speech forever.
looked into the liver There are some experts who divine with liver.

Verse 27

At his right was the divination to Jerusalem All his lots gave divinistic indication to come to Jerusalem.
to appoint officers Heb. כָּרִים, appointed officers, heads of troops.
to station officers over the gates You and your troop, take position by such-and-such a gate.
to pour a siege mound They pour earth and tread it down and pile up a high mound and press it down, in a fashion similar to the way they press down the mound of the towers, to stand on it and to wage war against the people of the city.

Verse 28

And it was to them To Israel what Nebuchadnezzar did.

like a false divination and they will not believe that he would succeed, but indeed, they had seven sevens. Nebuchadnezzar divined forty-nine times, and all the divinations coincided exactly.
and he brings iniquity to be remembered in order that they be seized And Nebuchadnezzar, in his divinations, would cause the iniquities that Israel committed to be remembered, for Ammon and Moab, their neighbors, would make them known to him because they would hear the reproofs of the prophets.
in order that they be seized [lit. to be seized.] That Israel be seized in his hand.

Verse 29

Because you have made your iniquity to be remembered For you commit new transgressions daily, and your earlier iniquities are remembered through them.
in that your transgressions are revealed [i.e.,] the new ones.
so that your sins appear [i.e.,] the old ones.
because of your being remembered before Me for evil, therefore...
you shall be seized in the hand You shall be delivered into the hand of the king of Babylon.

Verse 30

wicked man, sentenced to be slain Liable to be slain for your wickedness.
prince of Israel Zedekiah.
at the time of the final iniquity At the time the measure has become filled and the final iniquity, which fills the measure, has arrived.

Verse 31

I shall remove the turban and lift off the crown, etc. This is to be explained as the Targum renders: I shall remove the turban from Seraiah the High Priest, and I shall abolish the crown from King Zedekiah. He said: Neither this nor that will remain in its place.
the humble will be uplifted Gedaliah the son of Ahikam, to whom it did not belong, will take it, and Zedekiah, to whom it did belong it will be taken from him.

Verse 32

A ruin, a ruin Heb. עָוְה, an expression of (Micah 1:6): "a heap (עִי) in the field," an expression of ruin after ruin, two and three times, I shall make it: It was already taken from Jeconiah and given to Zedekiah, and from Zedekiah it will be given to Gedaliah; this makes twice. Menachem (p. 131) connected עָוְה with (Esther 1:16): "has Vashti the queen done wrong (עָוְתָה)?"; (Ps. 106:5), "we have committed iniquity (הֶעֱוִינוּ) and wickedness."
this too will not be Also, to Gedaliah it will not remain, [only] until Ishmael the son of Nethaniah [the assassin] comes.
until he who has the judgment Upon whom I placed [the mission] to exact My vengeance and My judgment.
and I will deliver him into his hands.

Verse 33

concerning the children of Ammon and concerning their blasphemy, [in] that they rejoiced when Nebuchadnezzar's lot in his divinations fell out to come upon Jerusalem, and they blasphemed Me and My people, saying that their deity was triumphant.

to consume Heb. לְהָכִיל, to cause many slain to fall. in order to glitter In order that its shiny appearance should not be darkened by its slain ones.

Verse 34

When you prophesy vanity for yourself The diviners of Ammon prophesied vanity for themselves, saying, "Nothing more will come upon us."
to place you with the necks of the slain of the wicked To mislead you and to place your neck like the necks of the slain of the wicked of Israel.
whose day has come, etc. Heb. יוֹמָם, their day.

Verse 35

It has been returned Heb. הָשֻׁב, like שֻׁבָה, it has returned, because the 'shin' has no 'dagesh.' [The missing 'dagesh' indicates that no letter is missing; hence, the root is שוב, return, rather than ישׁב, sit or dwell.] Wait until the sword that is upon Israel returns into its sheath, and afterward, when he has finished His revenge upon Israel, He will return upon you, and in the place you were created, etc.

Verse 36

I shall blow upon you Heb. אָפִיחַ, an expression for blowing fire with a bellows.
brutish men Who behave madly to ruin and to destroy.
craftsmen of destruction Artisans of murder. (Already many days [have passed] since I explained this chapter as it is written above. Now I see from the peculiarities of its wording that the prophet is talking only about the sword.) "To place you upon the necks of the slain of the wicked," "It has been returned to its sheath, etc." "I shall blow upon you." This wording is appropriate only for metal, and so "craftsmen of destruction." It seems to me that this prophecy was stated about Nebuchadnezzar, and so it appears [from]: "prophesy and say: So said the Lord God concerning the children of Ammon and concerning their taunts." That is to say, [their taunts] over Nebuchadnezzar [because of Nebuchadnezzar], for the children of Ammon were taunting Israel because Nebuchadnezzar destroyed them.
Sword, drawn sword The sword of Nebuchadnezzar, which is double, to go out on the two waysagainst Jerusalem and against the children of Ammon, as is delineated in the above chapterthus the retribution on the children of Ammon. [34]
When you prophesy for yourself, when you divine lies for yourself You think that through your divinations of vanity, futility, and lies, you will prosper, for your sword is placed upon the necks of the slain of the wicked, whose day has come by decree from before Me at the time of the payment at the time of their end. [35]
It has been returned to its sheath That is to say, the time will come that the sword will return to its sheath, and the sword will receive its own retribution, at the hands of the kings of Media, and then I shall blow upon you with the fire of My wrath, and you shall be delivered into the hands of mad blacksmiths, who are craftsmen of destruction, who will come to sharpen and to furbish it as of yore, and they will destroy you.

Chapter 22

Verse 1

Verse 2

will you judge the city of bloodshed Jerusalem.
and let her know The "heh" in והודעתה is pointed, so that the meaning is, "and let her know."

Verse 3

O city that sheds blood in her midst, her time is approaching This is a transposed verse, and this is its meaning: A city that sheds blood in her midst the Lord God said that its time is coming.
and makes idols Like "and which makes idols, etc."

Verse 4

up to your years The decree of (Deut. 4:25): "and you will have grown old," with its numerical value, which Moses said.
and [a subject of] gossip Heb. וְקִלְסָה, gossip, that everyone will speak about you, parlediz in Old French, [subject of] gossip.

Verse 5

will gossip about you And what is the gossip?... whose name is so befouled This is she who befouled her name, for they were called a holy people, sons of their Creator, and they caused themselves to be called (Isa. 6:5) "a people of unclean lips."

Verse 6

each one by his own arm Whoever was stronger overpowered [the other].

Verse 7

Father and mother are held light in you All the abominations in the section of (Lev. 19, 20) "You shall be holy," about which they were warned, are enumerated here.

Verse 8

My holy things have you despised And not as I said (Lev. 22:29): "you shall slaughter it as an expression of your good will."

Verse 9

and in you they have eaten upon the mountains and on the mountains they have worshipped in you to pagan deities.
they have held wicked plans Heb. זִמָּה, plans of wickedness.

Verse 10

Verse 11

Verse 12

and enriched your neighbors with dishonest gain You made your friends rich with the dishonest gain that you gained dishonestly from the poor. Another explanation: וַתְּבַצְּעִי is a form of a word for robbery, like (Ps. 10:3): "and the robber (וּבוֹצֵעַ) blesses himself for having blasphemed the Lord." Accordingly, its interpretation is: and you robbed your friends with affliction.

Verse 13

I clapped My hands together I cried out, "Woe!" and lamentation.
over your dishonest gain Here we learn that robbery is more severe than all of them, for their verdict was sealed because of it.

Verse 14

that I will deal with you That I will deal with you according to your deeds.

Verse 15

and I will make...completely disappear And I will end.

Verse 16

And you shall be profaned within yourself Heb. וְנִחַלְתְּ בָּךְ, you shall be profaned within yourself for what you have done.

Verse 17

Verse 18

dross A mixture of dross mixed in silver and gold, and it is necessary to smelt it in fire to refine it.
a furnace in which gold is refined.

Verse 19

Verse 20

As they gather silver As the silversmith gathers all the dross into the furnace.
to blow Heb. לָפַחַת, to blow (לָנָפַחַ).
to melt Heb. לְהַנִּיחַ. (Exod. 25:12) "and cast (וְיָצַקְתָּ)" is translated into Aramaic as וְתַתִּיךְ.

Verse 21

Verse 22

Verse 23

Verse 24

it was not rained upon on the day of fury The rain fit to cleanse it on the day of fury was not given it, and the explanation of the matter is as the Targum paraphrases: Good deeds were not performed in her which would protect her on the day of curse.

Verse 25

There is a conspiracy of her prophets Heb. קֶשֶׁר [lit. a knot]. They are joined together in an evil counsel.
they devoured souls For they would take bribes and strengthen the hands of evildoers to kill and plunder and rob, and then they would prophesy peace for them.
riches Heb. חֹסֶן, money.

Verse 26

robbed My Torah It was incumbent upon them to reprove, to instruct, and to make known statutes and ordinances, but they did not do so. This is robbery, for they robbed it from those who needed to learn.
and I was profaned in their midst Heb. וָאֵחַל, and I was profaned.

Verse 27

for the sake of dishonest gain To seize money.

Verse 28

plastered for them with daub They are like those who plaster a building with plaster that is not completely processed, which has no straw; it dissolves by itself when rain falls on it. The expression תָּפֵל means anything that is lacking preparation.

Chapter 23

Verse 1

Verse 2

two women Two states, which are like two women.
the daughters of one mother The two of them were from one nation, separated into two in the days of Rehoboam.

Verse 3

There...were pressed [Heb. מֹעֲכוּ]. The Egyptians [pressed] their bosoms, an expression of (Lev. 22: 24): "and anything that has been crushed (וּמָעוּךְ)."
and there they squeezed The Egyptians [squeezed] their virgin breasts; i.e., they taught them the ways of their abominations. [Heb. עָשׂוּ,] eteyn[d]irent in Old French, they squeezed

Verse 4

And their names i.e., their nicknames were Oholah and Oholibah.
and their names The original ones. Samaria is the one I nickname Oholah, for from the beginning she became a tent (אֹהֶל) for the calves of Jeroboam and for Ahab's temple of Baal. Although Samaria was not built until the days of Omri, He calls the kings of Israel by its name, because as soon as it was built, it became the capital.
Oholibah Because My tent (אָהֳלִי) was in her (בָּהּ), and My sanctuary.

Verse 5

and she lusted [Heb. וַתַּעְגֹּב,] and she lusted, esvayer or eswaier in Old French, to covet, to lust after. Some editions read: desirer, to desire.
for the Assyrians, who were nearby Who were her neighbors, and they sent to them [requesting that they] aid them. This is Menachem the son of Gadi (II Kings 15: 19f.), who gave tribute to Pul king of Assyria in order "that his hands might be with him to strengthen the kingdom in his hand." The prophet likens the matter to an adulterous woman, for, had they worshipped the Holy One, blessed be He, they would not have needed the kings of Assyria.

Verse 6

Verse 7

And she bestowed her harlotries upon them Her adulterous heart and her promiscuous spirit she bestowed upon them, for she desired them.
and in all that she lusted In all the nations with whom she collaborated, she learned their ways and became defiled with their idols.

Verse 8

And her harlotries from Egypt she did not abandon They relied also upon the kings of Egypt, for we find (II Kings 17:4), concerning Hoshea the son of Elah, that he sent messengers to So the king of Egypt.
for they had lain with her, etc. And since then, "they poured out their harlotry upon her" - her promiscuous spirit entered her from the days of her youth.

Verse 9

Therefore, I delivered her, etc. For Sennacherib came and exiled them.

Verse 10

and she became a name for the women to take from them a curse for any adulteress to learn a lesson from her: See what happened to so and so because of her lewdness.
and... judgments [Heb. וּשְׁפוּטִים,] like שֶׁפֶט, judgments, justises, jostises in Old French, judgments, punishments.

Verse 11

And her sister Oholibah saw all the evil that befell her sister because of her harlotries, but she was unafraid.
she became... corrupt in her lust [Heb. עַגְבָתָהּ,] her lust, wai(y)ter in Old French, unbridled passion.

Verse 12

For the sons of Assyria she lusted This is Ahaz, who sent to the king of Assyria for aid (II Kings 16:7).

Verse 13

Verse 14

And she increased her harlotries to lust for images that she had not seen [in actuality], only their likeness,
engraved on the wall with types of drawings, whereas her sister did not do anything like this.
images of Chaldeans The likeness of Chaldean men, who were unusual in their attire.
with types of drawings [Heb. בַּשֶּׂר,] types of drawings.

Verse 15

Girded with girdles This was the way of the Chaldeans' attire.
hanging turbans [Heb. סְרוּחֵי טְבוּלִים.] [סְרוּחֵי means] oversized, large hats. Menachem (p. 97) explains [טְבוּלִים] like (Gen. 37: 31) "and dipped (וַיִּטְבְּלוּ) the shirt in the blood." Thus the interpretation of סְרוּחֵי טְבוּלִים is as follows (Exod. 26:12): "The overhanging (וְסָרַח) length" of the dyed turban. There is no [other occurrence of a word] similar to טְבוּלִים, and its meaning is derived from the context, and so did Jonathan render: helmets placed on their heads].
mighty men [Heb. שָׁלִישִׁים,] mighty men.

Verse 16

at the sight [that reached] her eyes Because she saw the likeness of their form.

Verse 17

And the children of Babylon came to her for a bed of love They made a covenant together, and I say that this is said concerning Hezekiah, who rejoiced about the emissaries of Merodach-baladan (Isa. 39, II Kings 20), and he fed them at his table and showed them his entire treasure house. This resembles the prophet's statement (verse 14), "men engraved on the wall," because they came from a distant land, and the Chaldeans were not frequent visitors to them, as it is said (Isa. 39:3): "They have come to me from a distant country," and from seeing their faces once, they became endeared to him. And the Holy One, blessed be He, became wroth with him because of this matter, as it is written (Isa. 36:6, II Kings 20:17): "Behold a time will come when everything in your palace...will be carried off, etc.," and in (II) Chronicles (32:25): "But Hezekiah did not pay back according to the benefit they had done for him, but his heart became haughty; therefore, wrath came upon him and upon Judah, etc."
her soul was disgusted with them [Heb. וַתִּקַע.] That Jehoiakim and Zedekiah rebelled against them. וַתִּקַע is esloched in Old French, dislocated. וַתִּקַע is like (Gen. 32: 26): "and the upper joint of Jacob's thigh was dislocated הוּקְעָה ".(וַתִּקַע) is an expression of joining and inserting a pole into the earth, and also when it is withdrawn from the earth, is the expression קְעִיָה appropriate for it, just as you say (Ps. 80:10): "it took root (וַתִּשְׁרַשׁ)," as an expression of taking root, and (Job 31:12), "and it uproots (תְּשָׁרֵשׁ) all my grain," as an expression of uprooting. Similarly (Isa. 17:6): "on its branches (בְּסָעְפֶּיהָ) when it produces fruit," is an

expression of branches, and (ibid. 10:33), "lops off (סָעָף) the branches," is an expression of cutting off the branches of the tree and its boughs.

Verse 18

Verse 19

to remember the days of her youth The desire for the Egyptians rose in her heart, for Zedekiah sent to them, as it is said (above 17:15): "But he rebelled against him by sending to Egypt."

Verse 20

And she lusted for their concubinage [Heb. פִּלַגְשֵׁיהֶם,] for their concubinage, to be a concubine to them.
those whose flesh is the flesh of donkeys [i.e.,] the phallus.
and...is the issue of horses An expression of a profusion of sexual intercourse, for they engage in sexual intercourse more than any other male animals.
זִרְמַת refers to the stream of semen, like (Habakkuk 3:10): "A stream (זֶרֶם) of water passed."

Verse 21

And you remembered [Heb. וַתִּפְקְדִי,] and you remembered.
were squeezed [Heb. בַּעֲשׂוֹת,] an expression of pressing.

Verse 22

your lovers The Chaldeans, who pleased Hezekiah.
those with whom your soul has become disgusted Whom Zedekiah [in a change of heart] subsequently hated and against whom he rebelled.

Verse 23

Pekod, Shoa, and Koa Jonathan rendered [these as] the names of states, and Scripture supports him in the Book of Jeremiah (50:21): "Upon the rebellious land, march upon her, and upon the inhabitants of Pekod." [But] the Commentators say that they are an expression of appointees, princes, and rulers.
and summoned ones Somonz, semonz in Old French, summoned (top people).

Verse 24

weapons [Heb. הֹצֶן]. Dunash (p. 59) explained it as one type of weapon, but I say that it is an expression of the surroundings of camps like (Num. 33:55): "and camps (וְלִצְנִינִים) in your sides," [which Onkelos renders:] and camps surrounding you. Menachem (p. 150) explains הֹצֶן like (Ps. 91:4): "His truth is an encompassing shield (צִנָּה וְסֹחֵרָה), but Dunash does not agree with him, and the Targum supports Dunash, rendering: they will come upon you with weapons. הֹצֶן is like בְּהֹצֶן, with weapons, and הֹצֶן could mean the same as חֹצֶן, from (Isa. 49:22): "and they shall bring your sons בְּחֹצֶן,"which means with the arm, and so too: "And they will come upon you הֹצֶן," meaning [as with] an army, as (Dan. 11:15), "and the arms (וּזְרוֹעוֹת) of the south," meaning the armies of the south.
and I shall place judgment before them What is incumbent upon Me to judge. I will make them My agents to execute the judgment.

with their judgments A judgment that I did not write in My Torah, but which is one of the judgments of their customs, and what is it? Blinding the eyes, that they blinded Zedekiah's eyes.

Verse 25

your nose and your ears They are the beauty of the countenance, and to them he compared the priesthood and the kingship.
and your survivors The rest of the people.
and your residue will be consumed by fire And the best of your land, which is the security upon which to rely for a livelihood.

Verse 26

of your garments The priestly raiment.

Verse 27

Verse 28

those you hate The Chaldeans, against whom you rebelled.

Verse 29

Verse 30

These will be done [Heb. עָשׂה,] an expression of continuous action, faisant in French, doing (gerundive).

Verse 31

Verse 32

too much to bear Too much to contain, like to bear.

Verse 33

and bewilderment [Heb. וּשְׁמָמָה] bewilderment.

Verse 34

and drain [Heb. וּמָצִית,] an expression of sucking to the last drop, et tu suceras in French, and you will suck.
and its shards He compares the cup that gives Israel the drink of retribution to an earthenware vessel, which, once broken, can no longer be repaired. So will it be that once their salvation comes and the cup breaks, He will not return to give them any more to drink. When He speaks of giving drink to the nations, however, He calls it gold, as it is said (Jer. 51:7): "Babylon is a golden cup in the Lord's hand, it intoxicates all the earth."
you shall scrape [Heb. תְּגָרֵחִי,] like (Num. 24:8): "and he scrapes (יְגָרֵם) their bones"; (Zeph. 3:3), "they did not leave over the bones (גָּרְמוּ) for morning," ronger in French, to gnaw. He scrapes with his teeth around the bone or the shard to detach from it the meat adhering to it. Menachem (p.

59) connects it to an expression of breaking, and he interprets: "and he breaks their bones," and "they did not break the bones for morning," in like manner.

Verse 35

bear your lewdness Accept the liabilities of the counsel of your sins.

Verse 36

will you judge [Heb. הֲתִשְׁפֹּט,] an expression of debate.

Verse 37

and blood is on their hands Through their adulteries, they shed blood.
and with their idols they have committed adultery Their adultery was with their idols.
and also their children, etc. And this is the bloodshed that is on their hands (i.e., they masturbated with their hands and they did not repent).

Verse 38

they defiled My sanctuary on that day On the day they slaughter their children for idolatry, they come before Me in My sanctuary to commit abominations therein, to provoke Me.
and they profaned My Sabbaths For they would slaughter their children on the Sabbath.

Verse 39

Verse 40

And furthermore, that they would send [Heb. וְאַף כִּי.] And surely, worst of all is that they would send to bring to them [invite] some of the princes of the nations, their lovers, and these see the profanation with which they profane My sanctuary.
to whom an emissary is sent, etc. from Oholah and Oholibah to come to them.
and behold they came to the place where you bathed, daubed, etc. [Heb. רָחַצְתְּ,] to which. Jonathan renders: לְאַתַר, to the place, au lieu in Modern French. To the place that you designated for them, saying, "In such and such a place, we will come out to meet you, beautified by the bathing and the daubing."
daubed [Heb. כָּחַלְתְּ,] a kind of dye named כְּחוֹל, with which they color their eyes, ecler in Old French, to brighten.

Verse 41

a stately bed Adorned with all kinds of beautiful bedclothes, parede in Old French, adorned lavishly.

Verse 42

And the sound of a multitude of many nanons were in her; not a multitude that came for war, but the voice of a tranquil multitude.
for the sake of men [Heb. וְאֶל אֲנָשִׁים,] for the sake of men. That multitude was of men, not of animals.

of the many people who were in her midst, who were brought to commit adultery, from the desert.
those dwelling all around [Heb. סָבָאִים,] people who lived around her. Of her neighbors, Ammon and Moab, and so did [Jonathan] render סָבָאִים "from all around."
they placed Oholah and Oholibah [placed] bracelets on their hands to adorn themselves in order to commit adultery; i.e., Ammon and Moab, since they are many, she adorns and beautifies herself for them, and because they are her neighbors, she beautifies herself before their eyes with her ornaments; therefore, Oholah and Oholibah put bracelets on their hands in order to be beautiful in the eyes of the adulterers. The "vav" of וַיִּתְּנוּ is superfluous, like that of (Exod. 15:2): "The strength and the cutting of God was (וַיְהִי) my salvation," and like that of (ibid. 9:21): "But whoever did not take the word of the Lord to heart left (וַיַּעֲזֹב)."

Verse 43

And I said of the one who had aged [in] adulteries, "Now her harlotries will end," etc. I said to Myself about this one who had become worn out and aged in her adulteries, "From now on, since she has aged, her harlotries will leave her, and the desires for her harlotry will leave her heart, and she will repent," but she is still in her harlotries as in the beginning.
will end [Heb. יִזְנוּ] will leave. Every "harlot" (זוֹנָה) is translated into Aramaic as בְּרָא פָּקָא, one who goes out. So did I hear, and so did Jonathan render.
of the one who had aged [in] adulteries like: [lit. to the one who had aged adulteries,] the one who had aged in adulteries, as you say (Gen. 38:11): "and she remained her father's house," is like "in her father's house"; (Exod. 30:20), "they shall wash water," is like "they shall wash with water." [Likewise,] (ibid.): "And he shall go out freedom;" [and] (Num. 30:11): "But if she made a vow [in] her father's house." So did Dunash (p. 17) explain [this]. However, Menachem connected it (p. 45) to (Lev 20:12): "they committed a disgraceful act (תֶּבֶל)," but his words are impossible.

Verse 44

And he came to her whoever so desired
the lewd women [Heb. אִשְׁתַּזְנָה,] [like] נְשֵׁי זַנְיָה, women of lewdness.

Verse 45

And righteous men Judges, the princes of the king of Babylon and the king of Assyria. But Jonathan renders: righteous, as compared to them. According to the deeds of these harlots, the nations are more righteous than they.
the judgment of adulteresses, etc. as is delineated further.

Verse 46

Let...be brought up...and let them be submitted All these are expressions of doing and of a continuous action.

Verse 47

shall pelt them with stone The slaying of their sons and daughters and the burning of their houses is the judgment of adulteresses.
and slash them with their swords That is the judgment of murderesses. [The word] וּבְרָא is an expression of cutting, and so: "and you shall cut

it down (וּבְרֵאתוֹ),” of “the forest shall be yours” in the Book of Joshua (17:18).

Verse 48

Verse 49

And they shall put their lewdness upon you Your judges shall put the judgment of your lewdness on your heads.

Chapter 24

Verse 1

in the ninth year of Zedekiah.

Verse 2

the king of Babylon has besieged Today he besieged it.

Verse 3

Set the pot [Heb. שְׁפֹת, set.] On the mouth of the stove on the place where it is set. That is called שְׁפִיתָה in Mishnaic Hebrew, for our Rabbis said (Shab. 38b): “[A stove has] a place for the setting of] שְׁפִיתֵת[two pots.” We learned also (Beizah 34a): “If one sets the pot, one puts in water, and one puts in the condiments...” We learn that is the placing it on the mouth of the stove before they put anything into it. This figure represents Jerusalem, about which you said, “It is the pot.” Now the time has come for it to become a pot, and you will become the meat inside it, and Nebuchadnezzar is coming and will put in on the fire. Menachem (p. 179) explained it as an expression of placing.
and also pour water into it These [represent] the accessories for the siege. יְצֹק is like שְׁפֹךְ, pour.

Verse 4

Gather its pieces to it Out of fear of the siege, gather into it all its leaders and its princes.
every good piece Every mighty, awesome hero and every warrior.

Verse 5

Take the choice of the flocks You, Nebuchadnezzar, take the choicest of your armies around it. So did Jonathan render, but this does not fit with the idea of the pot. This must therefore be interpreted to mean that the choicest of Israel will come and enter into its midst.
and also arrange the limbs under it [Heb. דּוּר,] an expression of arranging, and so (Isa. 22:18): “He shall wind you around like a turban, like a surrounding wall (כַּדּוּר),” a row of surrounding troops. A row (דּוּרָה) is translated into Aramaic as דַּרָא. However, Menachem explains it (p. 67) as (verse 9): “Even I shall enlarge the fire (הַמְדוּרָה).”
make it boil well After they all are inside it, the siegeworks and the armaments will come near the city.

Verse 6

and its filth Its filth, which they remove from its surface by boiling it, is called escume in Old French, foam, ecume in Modern French. This means: the wicked within her have not come out.
limb by limb Exile after exile, who went out and defected to the Chaldeans, every man by himself.
no lot has fallen on it Not like other pots, whose pieces they take out all at once in order to place before each one his portion and his lot. Jonathan renders: because they did not repent within it. [Therefore,] the lot of the Omnipresent did not fall on it.

Verse 7

smooth [Heb. צָחְיוֹן,] smoothness.
she did not pour it out on the ground, etc. Jonathan paraphrased: with willful wickedness and with an arm raised on high did she shed it; she did not shed it unintentionally to repent of it. Our Rabbis (Git. 57b, Pesikta d'Rav Kahana 122a) explained it as referring to the blood of Zechariah the son of Jehoiada. They did not treat it as the blood of the deer or the blood of the gazelle.

Verse 8

So that it might bring up fury before Me. I [therefore (Etz Chaim ms.)] commanded that blood not to be absorbed into the ground, in order that it might be remembered, so that My vengeance might be taken.

Verse 9

the fire [Heb. הַמְדוּרָה,] a great kindling, foaie in Old French, a pyre.

Verse 10

pile on the wood, kindle the fire And to pile on the wood, to kindle the fire.
and to consume the meat and prepare the mixture When the meat is consumed off the bones and it shrivels and becomes mingled with the liquid, and one stirs it with a spoon, it resembles a mixture of a compounding of spices, which they mix very thoroughly; and through the shriveling of the meat, its smoke is turned back into it, which is called aorser in Old French, to burn. And this is what [the following verse] says: and the bones will be scorched [Heb. יִחָרוּ.] They will be cooked and smoked, an expression of (Job 30:30): "dried out (חָרָה) from the heat." Similarly (verse 11), "in order that it be heated, that its base be scorched (וְתֻחַר)," as happens with a pot whose water has evaporated through its boiling: it heats up, its shards burn, and the cooked food spoils.

Verse 11

its filth shall be consumed [Heb. תִּתֻּם.] Its filth will end and be absorbed into its base. סִיר is [a pot] made of copper.

Verse 12

With guile she wearied [Heb. תְּאֻנִּים הֶלְאָת.] With pretext and guile, she wearied the poor. Therefore, the wicked in her midst will not leave her, but they will perish in the fire of her retribution.

Verse 13

With your defilement With defilement of lewdness you will perish. Since I purified you by reproving you through the prophets, and you did not become purified, etc.

Verse 14

I shall not nullify [Heb. לֹא אָפְרַע.] I shall not nullify My decree.
nor shall I renege [Heb. וְלֹא אֶנָּחֵם,] to turn back from My plans of evil, which I said I would execute upon you.

Verse 15

Verse 16

the desire of your eyes Your wife, as the context proves at the end [of the episode].

Verse 17

Melt [Heb. הֵאָנֵק,] melt in silence, soliles demoniz in Old French, to melt.
your glory Tefillin. All these commandments are for mourners, but you shall do the opposite. A mourner is forbidden to wear tefillin or shoes, he is required to wrap his head, and they serve him the first meal from food belonging to others.

Verse 18

as I had been commanded not to observe mourning.

Verse 19

what these mean to us What are these signs to us?

Verse 20

Verse 21

whom you have left over in Jerusalem, when you went out into exile.

Verse 22

And you shall do as I have done You shall not observe mourning because you have no consolers, for no one among you is not a mourner, and there is no mourning except where there are consolers. Another explanation: For you will be afraid to weep before the Chaldeans in whose midst you are.
upper lip [Heb. שָׂפָם,] grenon in Old French, moustache.

Verse 23

and you will melt [Heb. וְנָמַקְתֶּם,] esere(y)z demoniz, and you will collapse.

Verse 24

when it comes When this evil comes.

Verse 25

the pride of their soul [Heb. מַשָּׂא נַפְשָׁם.] Their soul is uplifted through them.

Verse 26

On that day It is impossible for the fugitive to come on the day of the destruction. Therefore this is the meaning: On that day, [on the day] that the fugitive will come to you to let you hear with your own ears, on that day, your mouth will be opened.
to let you hear with your own ears To announce the news that the city has been struck.

Verse 27

with the fugitive [Heb. אֶת הַפָּלִיט,] with the fugitive.
and you will speak and no longer be mute Because I said to you (3:26): "and you shall become mute, and you shall not be, etc." From now on, they will see that your words are true, and you will no longer be mute from prophesying to them.

Chapter 25

Verse 1

Verse 2

Verse 3

Aha! An expression of joy.
because it was possessed [Heb. נָחָל.] Because it was possessed (נִנְחָל) and became an inheritance for others.

Verse 4

to the children of the East The Chaldeans and Aram are to the east.

Verse 5

Verse 6

Because you clapped with your hand and stamped with your foot for joy. Although he said this at the beginning of the Book in reference to mourning (6:11): "Strike with your hand and stamp with your foot, and say, Ah!" there are things that are done for [both] mourning and joy, but the idea behind them is not the same. Similarly, flutes for a bride and for the dead.
and stamped [Heb. וְרָקָעְתָּ,] an expression of stamping.
with all the disdain [Heb. בְּשָׁאט,] interpreted as an expression of disdain, like (Gen. 25:34): "and Esau despised," which Onkelos renders:

טָּוְ, but I say that שָּׁאטָּךְ is an expression of lust, golozemant or golosement in Old French, ardent desire, gluttony.

Verse 7

Verse 8

Behold the house of Judah is like all the nations The love of the Holy One, blessed be He, has been annulled from them, and they are rejected, to be given into the hands of Nebuchadnezzar like the other nations. The Midrash Aggadah (see Lam. Rabbah, Proem 9) [says] that they entered the Temple and peeled off the pictures of the cherubim that Solomon had painted on the wall of the Temple (I Kings 7:36): "according to the attachment of a man and the joining, etc." They took them outside and said, "Look at what these [Jews], who were showing themselves as decent people, were occupied with."

Verse 9

behold I will expose the fortresses of the land of Moab that are on the border at the end of their boundary; that is the flank, the end of the boundary of their land, like (Exod. 27:15): "And on the other side," to the flank, which Targum [Jonathan] translates לְעֵיבָרָא, to the side.

Verse 10

To the children of the East I will expose them so that they should come upon the children of Ammon through the land of Moab.

Verse 11

Verse 12

Verse 13

and Dedan [Heb. וּדְדָנָה,] the inhabitants of Dedan.

Verse 14

by the hand of My people Israel They will be My agents to wreak My vengeance.

Verse 15

Because the Philistines acted with vengeance With hatred and with rigor, like a man who wreaks vengeance upon his enemy.

Verse 16

the Cherethites [Heb. כְּרֵתִים,] a nation deserving of being cut off (Targum). But I say, because I saw elsewhere that Scripture calls the Philistines כְּרֵתִים (Zeph. 2:5): "Woe to the inhabitants of the seacoast, the nation of (כְּרֵתִים)," and it does not give any other nation this appellation, it appears to me that there is a region of Philistia called

Chereth, and so I find in the Book of (I) Samuel (30:14), concerning the group that set fire to Ziklag: "We made a raid on the south of the Cherethites."
the seacoast [Heb. חֹוף הַיָּם,] marche in Old French, frontier, borderland. They are Philistines, who live in the southwestern corner of the land of Israel on the Western (Mediterranean) Sea.

Chapter 26

Verse 1

in the eleventh [year] of Zedekiah.

Verse 2

Jerusalem which was under siege.
Aha! [Heb. הֶאָח,] an expression of a shout of joy.
The doors of the peoples have been broken A city through which all the nations enter for commerce will now be broken, for the siege will not leave it until it is taken.
it has turned to me From now on, the merchandise of the nations has turned on me.
I shall become full from the destroyed [city] I shall become full from the destroyed city of Jerusalem.

Verse 3

Verse 4

and I shall remove [Heb. וְסִתַּתִּי,] and I shall uproot, like (Prov. 15:25): "The Lord will uproot (יִסַּח) the house of the haughty;" (Deut. 28:63); "and you will be uprooted (וְנִסַּחְתֶּם) from..."
a smooth rock Since it was built on a rock in the midst of the sea, when it will be demolished and its earth will be uprooted into the sea, the rock will be left bare, and so did Jonathan render: a smooth, bare rock.

Verse 5

a place to spread out nets On the rock the fishermen will spread out their fishing nets, to dry them.

Verse 6

And her daughters that are in the field the villages that are subservient to her, surrounding her.

Verse 7

Verse 8

and will station against you shields [Heb. עֵנָה,] and will station against you those armed with shields.

Verse 9

And...his catapult [Heb. וּמְחִי קַלָּעוֹ.] This is one of the devices of the siege, to throw huge rocks and to strike opposite it, e la hone de sa pereyre in Old French, and the striking of his stone-throwing machine. Others render קַלָּעוֹ as desarbalete in Old French, of his war-machines.
with his instruments of destruction [Heb. בְּחֲרִבוֹתָיו,] with tools of destruction that he will bring with him.

Verse 10

From the abundance of his horses When there are many horses, they raise dust with their feet, which ascends and becomes like a cloud, darkening the earth. This is called שִׁפְעַת, an abundance. Similarly, (Job 22:11): "or an abundance of (וְשִׁפְעַת) water covers you," de la foison in French, of abundance.
as men enter a breached city as they enter a city that has been breached of its wall(Targum), that its wall has been breached.

Verse 11

Verse 12

your merchandise [as translated], your merchandise.

Verse 13

Verse 14

Verse 15

Verse 16

and they will tremble for [fear of] destruction [Heb. לְרָגְעִים,] for fear of destruction, lest it befall them like your destruction.
לְרָגְעִים as is an expression of breaking, like (Isa. 51:15): "Who splits (רוֹגַע) the sea;" (Job 7:5), "my skin split (וְרָגַע);" (Ps. 35:20), "and against the crushed people of (רִגְעֵי) the earth," [synonymous with] דַּכְּאֵי "the crushed people of the earth." Menachem, however, explained it (p. 162) in the sense of רֶגַע, a moment, as in (Ps. 30:6): "For His wrath lasts but a moment (רֶגַע)."
and will be appalled [Heb. וְשָׁמְמוּ,] an expression of bewilderment.

Verse 17

established from the seas [Heb. מֵימִים.] Some vocalize it without a "dagesh" (מֵימִים) and interpret it to mean "settled from days of yore," and others punctuate it with a "dagesh" (מַיִּמִּים) and interpret it to mean "settled with strength through the seas surrounding her," and so it is.
who cast terror around to all the inhabitants.
Heb. חִתִּיתָם, lur defre[n]emant in Old French, their terror.

Verse 18

the isles [Heb. הָאִיוּן,] like הָאִיִּם.
by your departure by your departure into exile.

Verse 19

when [I] bring up the deep upon you "When I bring upon you companies of nations as numerous as the waters of the deep, and many nations will cover you." Jonathan translated it in this manner, but according to its apparent meaning, first it was given into the hands of Nebuchadnezzar, and ultimately, the sea came up and inundated it.

Verse 20

with those who descend into the Pit with those who descend into Gehinnom.
to a people of old with the other nations who are there from long ago.
like the ruins of old like the cities that were destroyed from times of yore, viz. Sodom and her sister cities.
but I shall bestow beauty upon the land of the living And I shall bestow beauty upon Jerusalem.

Verse 21

a nonentity [Heb. בַּלָּהוֹת.] Jonathan explained בַּלָּהוֹת [as] as if you did not exist, and the exegetes explain it as a word for a place where the satyrs and demons dance.

Chapter 27

Verse 1

Verse 2

Verse 3

on the seaport [Heb. מְבוֹאֹת יָם, lit. by the entrance of the sea.] By the port where the ships come up to the wall and the gates. Many large cities are situated by the sea, but they are not a [good] place for a port, and the ships cannot approach them.
מְבוֹאֹת יָם is port in Old French, seaport.
trafficker of the peoples So was their custom: the merchants who came there this one from the north, that one from the south were not allowed to conduct commerce with one another. Rather, the inhabitants of the city would purchase from this one and sell to that one.
you said, I am the perfection of beauty Until now, all [were] saying about Jerusalem (Lam. 2:15): "the perfection of beauty"; (ibid.) "the joy of all the earth." Now you boast, saying, "I am the perfection of beauty," the ultimate extreme of beauty is incorporated in me.

Verse 4

your builders [Heb. בֹּנַיִךְ,] your architects, from the word בִּנְיָן, building.

Verse 5

junipers from Senir Since it was built on the sea and was destroyed by the sea, the prophet compares it to a superior ship whose cargo in its hold was too heavy for it, and which sank by the east wind.

all the planks the planks from which the ship was made.
cedars from Lebanon the name of the forest where the cedars are prevalent.
a mast [Heb. תֹּרֶן.] This is the tall, upright pole that is thrust into the ship, upon which they hang the sail, which is called voile in French. Also, there are holes at its top, through which is drawn the rope by which they pull the ship. [“Pole” is] mast in Old French.

Verse 6

oaks [Heb. אַלּוֹנִים,] a kind of tree that does not produce fruit, chesne in Old French.
your oars [Heb. מְשׁוֹטְיִם.] They are the boards that are wide at the end, with which they guide the ship, rames in French.
your rudder [Heb. דַּשְׁקֵךְ, lit. your board.] This is the wide board at the second end of the ship, opposite the mast at the other end, with which they steer the ship in all directions and direct it on its course, and the captain holds it. In the language of the Mishnah (B. B. 91a) קֶבֶרְנִיט, and in French gouvernail, rudder.
they made of ivory inlaid in cypresses [Heb. שֵׁן בַּת-אַשּׁוּרִים.] It is impossible for it to be of anything but wood, and this is בתאשורים, as if it were one word, an expression of (Isa 41: 19): “firs and cypresses (וּתְאַשּׁוּר).” Both of them, Jonathan rendered אֶשְׁכְּרוּעְן. He compares the rudder of Tyre to a rudder of cypress inlaid with ivory [and] with nails for beauty and strength, for so did Jonathan render: boards of cypresses inlaid with ivory, בֵּיתחוּפָאָה לְאִתְיָטְרוּן, so that its cover should not fall. However, Jonathan explained this rudder as applying to the city, concerning the boards of its gates.

Verse 7

Linen with embroidery linen cloth made with pictures and embroideries.
your sail [Heb. מִפְרָשֶׂךָ,] that which is called voile in French, a sail.
to be to you for a staff to spread it on the pole of cedar and to raise it on the mast. נֵס is in the language of the Mishnah כְּלוֹנֵס, and in French perche, pole, rod.
was your covering as a tent and a roof over the entire surface of the ship.

Verse 8

were your oarsmen [Heb. שָׁטֶיךָ,] those who hold your oars to guide you.
your mariners those who hold the rudder to direct and straighten the ship.

Verse 9

The elders of Gebal [who were] skillful builders, as it is said (I Kings 5:32): “and Hiram’s builders and the Gebalites.”
who repaired your cracks [Heb. מַחֲזִיקֶיךָ, lit. strengthen,] repaired your cracks so that no water should enter them, apiye[ce] tans ta crevaze in Old French, repairing your crack.
all the ships of the sea and their mariners [Heb. וּמַלָּחֵיהֶם,] their sailors.

were within you They were around you to sail to the distant countries to bring the merchandise into your midst.
to guarantee your necessities [Heb. לַעֲרֹב מַעֲרָבֵךְ,] an expression of guaranteeing. These are all a person’s necessities, by which he lives; and his money is his guarantee and his salvation for his lifetime, garantie in French.

Verse 10

Verse 11

The children of Arvad and your army [Heb. וְחֵילֵךְ,] the rest of the army of people who dwell within you.
and Gammadim Jonathan rendered: and also Cappadocians. I heard in the name of Rabbi Menachem that because they dive into the sea as far as the deep and estimate (גּוֹמְדִי) the cubits of its depth, they are called Gammadim. Others explain that they are dwarfs and fit into the measure of a cubit.
their quivers [Heb. שְׁלָטֵיהֶם,] These are the quivers in which they would put arrows, like (Jer. 51:11): “Polish the arrows, fill the quivers (הַשְּׁלָטִים),” cuyvrin[e] in Old French, quivers.
they heaped [Heb. תִּלּוּ,] many heaps upon heaps (תֵּלִּי תִלִּים).

Verse 12

Tarshish a sea named Tarshish.
with the multitude of all wealth that was in your midst. The merchants were confident that they would find in you the merchandise fit for them.

your aid [Heb. עִזְבוֹנֵךְ,] your strength and your aid, like (Neh. 3:8): “and they strengthened Jerusalem to the... wall,” and a person’s money is his strength. which sets him up on his feet.

Verse 13

with living people male and female slaves to sell.

Verse 14

Verse 15

your place [Heb. יָדֵךְ, lit. your hand,] your place.
horns, ivory, and peacocks horns of ibexes, bones of elephants, and peacocks, birds called paon in French.
brought you as a gift [Heb. הֵשִׁיבוּ אֶשְׁכָּרֵךְ,] brought your gift.

Verse 16

Aram was your merchant [dealing] with the precious stones mentioned in the verse, and “purple cloth, embroidery, and fine linen.”
because of the multitude of your works because they knew that your princes and dignitaries accumulate many works of beauty and glory for [use as] ornaments
with carbuncle [Heb. בְּנֹפֶךְ,] e c(h)arbuncle in Old French.

Verse 17

with wheat of Minnith the name of a place that produced wheat of high quality, like (Jud. 11: 33): "until you come to Minnith." Midrash Aggadah (source unknown) [explains it as] good, thick wheat kernels, which are sold by number. Jonathan renders: בְּחֵטֵי רִיחוּשׁ expression for a gathering of many numbers, troche in Old French, bundle, bunch. A similar word appears in Pesikta [d'Rav Kahana, p. 184b]: "Just as the myrtle is crowded (חָשׁוּן) with leaves, so was Leah crowded with sons." But I do not know what it [wheat of Minnith] is. In the name of Rabbi Simon, I heard that he found in a Bible with a Jerusalem Targum בְּחֵטֵי מִנִּיתוּפַּנַּג rendered: בְּחוּשְׁלָא וְקַלְיָא. Now, שַׁעֲרֵי דְחוּשְׁלָא, which is found in the Talmud (Yoma 79a), is explained as: peeled barley. I say, however, that "Minnith" is an expression of portions (מָנוֹת), prepared food. Even according to its vocalization with a "dagesh," Jonathan is wont to translate a word sometimes according to its apparent meaning and sometimes according to its midrashic meaning. So did he render (below 39:16): "And also the name of the city shall be Hamonah (הֲמוֹנָה)." Although we punctuate the name הֲמוֹנָה without a "mappiq hey" (הֲמוֹנָה), [with a "mappiq hey" (pronounced) הֲמוֹנָה would mean "her multitude" with a silent "hey" it means simply "a multitude."] Jonathan paraphrases: And also there, the slain of the city whose multitude is great will be cast.
balsam trees [Heb. פַּנַּג.] I saw in the book of Joseph the priest (Josiphon vol. 1 p.155 ch. 36 Flusser): The balsam tree is "pannag," and they were found in Jericho, and because of the fragrant scent, it [the city] is called Jericho [יְרִיחוֹ from רֵיחַ, scent], balsme in Old French.

Verse 18

with white wine [Heb. בְּיֵין חֶלְבּוֹן,] cooked white wine, and Menachem (p. 89) connects it with (Ps. 147:14): "the best (חֵלֶב) of the wheat," an expression of goodness
and white wool [Heb. צָחֶר.] [Jonathan renders:] "fine white covered wool." On the day the lamb is born, and its mother cleanses it by licking it, they make a cover and wrap it around it with clasps so that that its wool be clean.
צָחֶר means white, like (Jud. 5:10): "white (צְרוּרוֹת) donkeys.

Verse 19

Vedan and Javan They are states.
spun silk [Heb. מְאוּזָל,] spun silk thread.
iron wrought into ingots [Heb. עָשׁוּת,] made like ingots (עֲשָׁשִׁיוֹת) mas(s)es or mas(s)iz in Old French, ingots, massive, and that is iron of Cush.

Verse 20

in precious raiments for chariots [lit. in raiments of freedom for riding, translated according to the Targum as] in precious raiments for chariots.

Verse 21

with lambs [Heb. בָּכָרִים,] lambs. Jonathan renders: with cattle, and so too did he render (II Kings 3: 4): "one hundred thousand bulls," (כָּרִים) of Mesha, king of Moab.

Verse 22

Verse 23

Assyria and Media [Heb. אַשּׁוּר כִּלְמַד.] Jonathan renders: the states of Assyria and Media.

Verse 24

with adornments [Heb. בְּמַכְלֻלִים,] with things that are for adornment (מכלול), paramenz in Old French, adornments, jewelry, and what are the adornments? Wraps of embroidered blue cloth.
and with treasures kept in chests With beautiful adornments that are kept in chests called escrin in Old French, (ecrin in modern French). They are covered with leather and decorated for beauty with sorts of nails forming rows and pictures, and they are called קַמְטְרָיָא in Aramaic and בְּרוֹמִים in Hebrew, and they are tied and bound with linen ropes for beauty.
and [enclosed in] myrtle wood Jonathan renders: myrtle wood. Those chests were placed in chests of myrtle wood, and they would bring them into the outer chests and the chest within them, and so too, the ornaments that were inside the chests; everything all together for merchandising. This is the meaning of the wording in brief: and with treasures [kept] in chests, tied with ropes and [enclosed in] cedar wood, for the בְּרוֹמִים are the chests, and they were tied with ropes and placed in chests of myrtle, which is a species of cedar. And the adornments that were inside the chests, Jonathan calls וְכוּשְׁפִין דְּאַרְזָא בְּאִימְלִין דִּי זָהֲרִיתָא adornments that require good watching (זְהִירוּת), [i.e.,] דְּמָהֲתִין בְּקוּמְטְרִין that were placed in chests. And the word מִגְדָּל in the Targum is like what we learn: a box and a chest (מִגְדָּל) schafreite in Middle High German, clothes chest, cupboard. [In some editions] armaise in Old French.

Verse 25

Ships...your plains [Heb. שָׁרוֹתַיִךְ.] They were to you as a plain and a flat terrain. Just as the flat terrain is a paved road, upon which to bring merchandise to a city situated on dry land, the ships of Tarshish were for you instead of them (sic) as a highway for bringing your merchandise into your midst.
your plains [Heb. שָׁרוֹתַיִךְ,] an expression for Sharon and flat terrain. A similar instance is (Jer. 5:10): "Ascend upon its rows בְּשָׁרוֹתֶיהָ."
and you were filled and you became very heavy They brought a great burden into your midst and made your load too heavy.

Verse 26

In the abundant waters, your oarsmen brought you After the manner of the large ships, which they send into the midst of the sea. And since you are filled and are too heavy, the east wind will come and shatter you in the heart of the seas. As regards the comparison of the city: since you were filled with wealth, your heart became haughty, and retribution will befall you.

Verse 27

Verse 28

the neighboring districts [Heb. מִגְרָשׁוֹת,] like (Num. 35:2): "and open land (וּמִגְרָשׁ) for the cities."

Verse 29

they will stand upon the land What use have we anymore with ships? Where shall we take our wares from now on?

Verse 30

they will wallow [Heb. יִתְפַּלָּשׁוּ,] they will roll.

Verse 31

Verse 32

And they will lift up over you with their wailing [Heb. בְּנִיהֶם,] with their wailing.
"as Dummah" [Heb. כִּדְמָה.] This was the name of the heads of Edom, as the matter is stated (Isa. 21: 11): "The harsh prophecy about Dumah (דּוּמָה)." Jonathan renders: There is none like (דָמֵי) as one of her likeness (כַּדוּמָה).

Verse 33

When your merchandise came out, etc. All this they will lament over you in their lamentation.

Verse 34

Verse 35

their faces were angry [Heb. רָעֲמוּ פָּנִים,] angry faces, and so (I Sam. 1:6): "in order to make her complain (הַרְעִימָהּ)," and so every expression of complaint is called תּוּרְעֲמָתָא.

Verse 36

hissed [Heb. וּקְרָקוּ,] sibler in old French, to whistle. So do people whistle about a thing that has disappeared.

Chapter 28

Verse 1

Verse 2

a seat of God he made for himself in the air, over the sea, with a mechanism that was a replica of seven heavens, and he sat down on the highest one.

Verse 3

Behold, are you wiser than Daniel [As for] Daniel Nebuchadnezzar came to make him a god (Dan. 2:46): "and prostrated himself before Daniel, and ordered that they should offer a meal offering and sacrifices of sweet

odors to him," but he did not accept it upon himself, yet you make yourself a God?
that no secret is hidden from you [Heb. לֹא עֲמָמוּךָ,] is not hidden from you. These are taunts [by] which he is taunting; that is to say: Perhaps you are as wise as Daniel, about whom it is stated: (Dan. 4: 6): "and no secret overwhelms you?"

Verse 4

did you acquire wealth for yourself [Heb. עָשִׂיתָ לְךָ חָיִל. lit. did you make.] Did you acquire property for yourself?
and gather gold and silver [Heb. וְתַעַשׂ,] and gather.

Verse 5

Verse 6

Verse 7

and they will draw their swords [This is to be understood] according to its apparent meaning. [According to] Midrash Aggadah (see Mechilta to Exod. 15:9; Tan. Va'era 9), it means homosexuality, for he was used sexually as women are. Three pretended to be gods and were sexually molested like women: Joash the son of Ahaziah, as it is said (II Chron. 24:24): "and upon Joash they exacted judgment," Hiram, and Nebuchadnezzar.
your brightness [Heb. יְפְיָעֲתָךְ,] your brightness, an expression of the appearance of the countenance. The Medrash interprets it as "the beauty of your time (יְפֵה עִתָּךְ)."

Verse 8

Verse 9

your slayer [Heb. מְחַלְלֶךָּ,] like הוֹרְגֶךָּ.

Verse 10

Verse 11

Verse 12

You are the one who engraves images, etc. You are full of the wisdom to seal and to stamp every pattern and shape.
images [Heb. תָּכְנִית,] peinture in French, painting, engraving.

Verse 13

In Eden, the garden of God With much goodness and pleasure. You enjoy yourself as if you were dwelling in Eden, the garden of God. All wealth,

pride, and honor are given to you: all precious stones are set on your raiment.
your covering Your canopy. Another explanation: Your raiment.
the work of your drums and your orifices Although I gave you all this honor, I knew that you would become haughty, and I made in you the work of the perforated drums that let out wind with an instrumental sound like a drum, and these are what you should have contemplated about.

Verse 14

You are a cherub of great measure, that covers You are a bird of measure, i.e., the huge bird that covers a large area with his wings; i.e., you rule over a large dominion. מִמְשָׁח is a word for largeness, like (Num. 13:32): "men of stature (אַנְשֵׁי מִדּוֹת)." which is translated into Aramaic as גַּבְרֵי דְמִשְׁחָן.
and I gave that to you; you were on the mount of the sanctuary of God and I gave you a place to acquire a name for yourself in the edifice of the mountain of My sanctuary, for you assisted Solomon with the cedar wood.
you walked among stones of fire You acquired for yourself a memorial with the kings of Israel, who are like the ministering angels.

Verse 15

until wrongdoing was found in you in your saying, "I am a god."

Verse 16

they filled [Heb. מָלוּ, like מָלְאוּ,] they filled.
and I shall cast you as profane You caused me to eradicate you, so that you shall no longer be remembered concerning the building of My House.
and I shall destroy you [Heb. וְאַאֲבֶדְךָ,] like וְאֲאַבֶּדְךָ and I shall destroy you.
from among the stones of fire that you shall not take a share with the righteous. Our Rabbis in the Midrash Aggadah (B. B. 75a) interpreted this section as referring to Adam: So said the prophet to Hiram, "Why should you be proud of your sky? Were you in the Garden of Eden, as Adam was? [13] every precious stone, etc. For I made all these canopies for Adam, and the least of them was gold, which is counted last. the work of your drums, etc. With this, I made you equal to him, but not with anything else, and I pondered over you and created drums and orifices in Adam. [14] Are you a cherub of great measure Are you like that cherub that was great in measure, whose great wingspan covered from one end of heaven completely to the other end of heaven, and did I place you to be on the holy mountains as I placed him?

Verse 17

you destroyed your wisdom with your brightness for you were proud of your brightness.
to gaze upon you [Heb. לִרְאוֹתָךְ] to gaze upon your shame; לִרְאוֹת is like לִרְאוֹת, to see.

Verse 18

you profaned your sanctity [Heb. מִקְדָּשֶׁךָ,] your sanctity.
fire out of your midst Haughty words that came out of your mouth, saying, "I am a god." Another explanation: [It is to be interpreted] according to the Targum: And I brought forth peoples as strong as fire because of your arrogant sins.

Verse 19

will wander [Heb. שָׁמֵמוּ.] will wonder.

Verse 20

Verse 21

Verse 22

Verse 23

and they will judge themselves as slain in her midst by the sword [coming] upon her from all around Because they will see the sword surrounding [them] from outside, the people of the city will assess [the situation] and be sure that they will be slain in her midst.
[Heb. וְנִפְלָל,] like (Gen. 48:11): "I did not think (פִּלָּלְתִּי)," and like (Deut. 32:31): "and our enemies judge (פְּלִילִים)." They will judge themselves to be slain in her midst.

Verse 24

And there will no longer be to the house of Israel, etc. Since he prophesied about Ammon, Moab, the Philistines, Edom, Tyre, and Zidon, who are the neighbors of the land of Israel, that they would be destroyed. Since they all will be destroyed, there will not be a briar or a thorn to [the people of Israel, in all their surroundings, to pain or harm them.
briars [Heb. סִירוֹן,] a species of thistles and thorns.
pricking [Heb. מַמְאִיר,] a matter of hurting, like (Lev. 13:51): "painful (מַמְאֶרֶת) zaarath," poignante in French, stinging, pricking.
who plunder them [Heb. הַשָּׁאטִים,] who plunder them.

Verse 25

to My servant, to Jacob As it was given to Jacob, an inheritance without boundaries (Gen. 28: 14): "and you will spread out toward the west and the east, toward the north and the south."

Chapter 29

Verse 1

Verse 2

Verse 3

the great crocodile Since all the greatness of Egypt and all its plenty comes though the Nile River, the prophet compares its king to a crocodile and its people to the fish of the river.
My river is my own I do not need the heavenly powers, for my river provides all my necessities
and I made myself With my might and with my wisdom, I enhanced my greatness and my dominion.

Verse 4

hooks [Heb. חַחִים,] type of iron rings, ens in Old French.
the fish of your rivers to fasten onto your scales [Heb. בְּקַשְׂקְשֹׂתֶיךָ,] en tes e(s)chardes in Old French, to your scales. That is to say, I shall inspire all your mighty men to go forth with you to war so that they will all fall.

Verse 5

And I will scatter you in the desert [Heb. וְנִטַּשְׁתִּיךָ,] e etandre toy in Old French, and I shall spread you out. This is the perishing of fish: once they are spread out on the surface of the dry land, they die.

Verse 6

a prop of reeds Many times they relied on them: in the days of Sennacherib and in the days of Nebuchadnezzar, but it did not avail them, just like this reed, which is soft and does not support the one who leans on it.

Verse 7

When they took hold of you with the hand [Heb. בְּכָפְּךָ, lit. with your hand,] to be read בַּכַּף, with the hand, like a man who walks and supports himself on his staff.
you splintered [Heb. תֵּרוֹץ] [like] תֵּרָצֵץ.
and pierced the whole of their shoulders [lit. the whole of a shoulder,] i.e., their shoulders, like a man who leans on a reed, which breaks, and the man falls on it, and the shreds enter his shoulders.
and you made their loins stand upright [Heb. וְהַעֲמַדְתָּ.] Since you will break, they will be required to strengthen their loins and stand on them. You are like a man upon whom his friend was leaning, but he is weak and he says to him, “Strengthen yourself on your loins, for you can no longer lean on me.” So did Jonathan render: “and you will no longer be a support for them.” Some transpose וְהַעֲמַדְתָּ to וְהַמְעַדְתָּ, and you make all loins totter, but I do not care for their words. Moreover, Menachem (p. 134) associated it with the standing of the feet, just as I do.

Verse 8

Verse 9

Verse 10

Verse 11

neither shall it be inhabited for forty years Forty-two years of famine were decreed in Pharaoh's dream, corresponding to the three times the dream is written. He saw seven bad cows and seven bad ears of grain (Gen. 41) and he told it to Joseph; hence we have [it mentioned] twice, and Joseph said to him, "The seven thin and bad cows and the seven empty ears," totaling forty-two for the famine. But they had only two, as it is stated (ibid. 45:6): "For it is two years now that the famine has been on earth," and when Jacob came down to Egypt, the famine ceased, for behold in the third year they sowed, as it is stated (ibid. 47:19): "and then you give us seed that we may live etc.," and the forty years were paid to them now: "neither shall it be inhabited for forty years."
תֵּשֵׁב means sera asijiee in Old French. will be settled, peopled.

Verse 12

Verse 13

Verse 14

their habitation [Heb. מְכוּרָתָם] [like] מְגוּרָתָם, their habitation. Another interpretation: like תּוֹלְדוֹתָם, their birth, and this is how Menachem (p. 110) associated it.

Verse 15

So that they shall not domineer over the nations [Heb. רְדוֹת,] an expression of ruling, like (Gen. 1:28): "and rule (וּרְדוּ) over the fish of the sea."

Verse 16

And it will no longer be [i.e.,] Egypt [will no longer be] a source of confidence for the House of Israel, bringing iniquity into remembrance for them, since the Holy One, blessed be he, said to them (Exod. 14:13): "You shall no longer continue to see them."

Verse 17

And it came to pass in the twenty-seventh year of the reign of Nebuchadnezzar. That year Egypt was delivered into his hand. This is what we learned in Seder Olam (ch. 26). In this book, there are many prophecies written in a non chronological order.

Verse 18

made his army serve [a great work against Tyre] [Heb. צוּר אֶל, usually to here means] against Tyre, [in] a great work.
every head the men of his forces
became bald and every shoulder, etc. As is the custom with those who besiege a city many days and toil and weary themselves with carrying burdens of wood and stones. He captured Tyre in the twenty third [year] of his reign, as we find in Seder Olam (ad loc.). מֻקָּרָח means calvo in Italian, bald.
sore [Heb. מְרוּטָה,] pelee in Old French, peeled.

yet he had no reward After they had plundered its booty, the sea rose and washed it away from them, because it was decreed on it and on its booty to be lost in the sea.

Verse 19

Verse 20

For his labor that he undertook against it [As] reward for the labor that he undertook against Tyre by My command, I shall give him the land of Egypt.
because of what they did to Me [Because of] the evil that Egypt [did to Me] with their prop, that they assured My people with their futile aid.

Verse 21

On that day will I cause the horn of the House of Israel to blossom out I have neither heard nor found the explanation of this verse. What is the blossoming of the horn of Israel in the downfall of Egypt? Was not Israel exiled eight years before the downfall of Egypt? [Therefore,] I say that "On that day" refers back to the above section, (verse 13): "At the end of forty years, I will gather the Egyptians." That count ends in the year that Belshazzar assumed the throne, and we find in Daniel that in that year the kings of Persia began to gain strength, and downfall was decreed upon Babylon, as it is said (Dan. 7:1): "In the first year of Belshazzar,...Daniel saw a dream, etc."; (verse 4) "The first one was like a lion" - that is Babylon. And it is written (ad loc.): "I saw until its wings were plucked off, etc. (verse 5) And behold another, second beast, resembling a bear" that is Persia. And it is written (ad loc.) "And thus it was said to it, 'Devour much flesh.'" i.e., seize the kingdom. And the kingdom of Persia was the blossoming of the horn of Israel, as it is said regarding Cyrus (Isa. 45:13): "He shall build My city and free My exiles." Now, how do we know that the forty years of Egypt ended at that time? [The proof is that] Egypt was given into the hands of Nebuchadnezzar in the twenty-seventh [year] of Nebuchadnezzar, in the year that this prophecy was said to Ezekiel. Add forty years, and you have sixty-seven. Deduct from them forty-five for Nebuchadnezzar and twenty-three for Evil- Merodach, as we say in Megillah (11b), one of these years counting for both [kings], as we say there: "they were incomplete years."
and I will give you free speech in their midst You, Ezekiel, will have free speech when they see your prophecy being fulfilled.

Chapter 30

Verse 1

Verse 2

Ha! Like "Aha!" "Ha!" to the day that is destined to come upon those nations.

Verse 3

the time of the nations The time of the destruction of the nations.

Verse 4

and there will be quaking in Cush [Heb. חֻלְחָלָה,] expression of trembling. When they hear of Egypt's downfall, they will fear for their lives: perhaps the king of Babylon will rise up against them.

Verse 5

and all who support her [Heb. וְכָל הָעֵרֶב.]Jonathan renders: וְכָל סוּמְכָוָתָא, all those who guarantee the security of Egypt, garantie in French, guarantee.
[and the people of] the allied land Those who made a treaty with Egypt to aid her.

Verse 6

Verse 7

Verse 8

when I have set a fire My fury, which is like fire.

Verse 9

emissaries...from before Me Troops of armies going on My mission in many caravans to frighten Cush, which is dwelling securely.
With legions [Heb. בָּצִים,] like (Num. 24:24): "And legions (וְצִים) from the place of the Kittites," and so too did Jonathan render it: with legions.

Verse 10

Verse 11

Verse 12

And I shall make the rivers the land of the rivers; that is, Egypt.
and I shall sell as the Targum renders: and I shall deliver.

Verse 13

Verse 14

and I shall execute punishments in No [This is] Alexandria.

Verse 15

Verse 16

to split Her wall will split.
adversaries [will attack her] daily [Heb. צָרֵי יוֹמָם, lit. adversaries of days.] Adversaries will come upon her every day.

Verse 17

and they will go into captivity both of them, the provinces of Aven and Pi beseth.

Verse 18

the day will withdraw itself [Heb. חָשַׁךְ הַיּוֹם,] the light will be withheld a cloud will cover her Trouble will come upon her and cover her, and it will become dark [for her] like a day covered with clouds.

Verse 19

Verse 20

Verse 21

I have broken the arm of Pharaoh, the king of Egypt already another time, for I placed his army in the hands of Nebuchadnezzar in the fourth year of Jehoiakim, as it is said in the Book of Jeremiah (46:2): "Concerning Egypt, concerning the army of Pharaoh-neco, the king of Egypt, which was on the Euphrates in Carcemish, whom Nebuchadnezzar king smote, etc."
and behold, it was not bound from that day on, as it is said at the end of the Book of Kings (II 24:7): "And the king of Egypt no longer went out of his land, for the king of Babylonia had taken from the river of Egypt," and with this expression Jeremiah, too, prophesied concerning that blow, using the language "it has no cure," as it is said (Jer. 46:11): "Go up to Gilead and take balm, O virgin daughter of Egypt; in vain you have increased medicines, you have no cure."
חֲבָשָׁה is an expression of binding, for they bind the broken bone.
to place a bandage [Heb. חִתּוּל,] [a dressing] made of cloth and plaster, like (above 16: 44): "nor swaddled at all (וְהֻחְתַּל לֹא חֻתָּלְתְּ)."
to grasp a sword that he should have more strength to wage war.

Verse 22

and I shall break his arms I shall break the second [arm], and both of them will be broken; i.e., the king of Babylon took from one side; I shall yet give him the entire kingdom.

Verse 23

Verse 24

And I shall strengthen [Heb. וְחִזַּקְתִּי,] an expression of strength.

Verse 25

And I shall grasp [Heb. וְהֶחֱזַקְתִּי,] an expression of grasping, that one grasps his hand to support it so that it should not fall. The end of it proves it: "and the arms of Pharaoh will fall," because He does not hold them.

Chapter 31

Verse 1

Verse 2

Whom are you like in your greatness In your haughtiness against Me, whom did you think to resemble?

Verse 3

Behold Assyria which I have already cast down.
a cedar in Lebanon it was
shady woods A forest that covers, [making] a great shade.
and among the interwoven branches the green trees.
its lofty tops [Heb. צַמַּרְתּוֹ,] cime in French, top.

Verse 4

its canals [Heb. תְּעָלֹתֶיהָ,] fosses in French, ditches, canals.
to all the trees of the field to water them. The symbol is as the Targum of Jonathan interprets it: Behold the Assyrians were like the cedars of Lebanon, etc., as above.
Water nurtured it; the deep made it grow tall [Jonathan paraphrases:] Among nations he is great; because of his supporters he is powerful; he subjugates kings under his kingdom, and he appoints rulers over every state of the earth. The Midrash Aggadah (Pesikta Rabbathi 34:11, Meir Ayin 33) [states]: "and among the interwoven branches was its lofty top." Whence did he merit greatness? Because 1) he withdrew from the counsel of the generation of separation, as it is said (Gen. 10: 11): "Out of that land Asshur went forth. "When all those who came upon the world formed one league to enter counsel to rebel against Him, then his lofty top was visible by itself, and [he] did not link himself with them. "Water nurtured him; the [waters of the] deep raised him up" and because 2) he hearkened to the voice of Jonah the son of Amittai, who descended into the [waters of the] deep, and the people of Nineveh repented of the violence that was in their hands.

Verse 5

its boughs [Heb. סַרְעַפֹּתָיו,]
its branches [Heb. פְּאֹרֹתָיו.]
because of abundant waters when it sent forth its branches through the abundant waters. When it sent forth its branches, i.e., when it grew its branches, and the expression "sending" applies to them, as "and sent forth branches."

Verse 6

In its boughs [Heb. בְּסַרְעַפֹּתָיו.]
nested [Heb. קִנְנוּ,] from the word קֵן, nest.

Verse 7

And it became beautiful [Heb. וַיְיִ,] an expression of beauty (יְפִי).
its tendrils [Heb. דָּלִיּוֹתָיו.] They too are an expression used for branches: [those] that extend lengthwise in every direction, like the tendrils of a vineyard, ses treilles in French, its climbing vines.

Verse 8

did not dim it They did not dim its form; i.e., none among them surpassed it in beauty.
in the garden of God i.e., in the entire world.
and chestnut trees [Heb. וְעַרְמֹנִים,] chastaniyers, chastaneyrs in Old French [chataigniers in Modern French].

Verse 9

all the trees of Eden i.e., all the praiseworthy kings.

Verse 10

Because you grew haughty with your height So I said to Assyria.

Verse 11

into the hands of the strongest of nations into the hands of the harshest of nations; I gave him into the hands of Nebuchadnezzar, as the master said (Seder Olam, ch. 24; Meg. 11b; Arachin 12a): In his first year, he conquered Nineveh.
that he execute upon him [that] Nebuchadnezzar [execute upon him] in accordance with all My wishes.

Verse 12

cast it down [Heb. וַיַּשְׁלֻהוּ,] and they cast it down to the earth, like (Num. 11:31): "and let them down (וַיִּשְׁטְ) upon the camp."

Verse 13

Upon its carcass...rested as the Targum paraphrases: Upon the carcass of his slain.

Verse 14

water trees which are tender and frail, but have numerous and long branches because of the moisture of the water, should not compare themselves to the cedars of Eden; i.e., he should not have been haughty over Israel and should not have stood over them.
among the interwoven branches They should not haughtily compare their might - the trees that drink water to the interwoven trees.

Verse 15

On the day he descended into the Grave When I humbled the king of Assyria into the hands of his enemy.
I caused mourning [I caused] many mourners who relied on him [to mourn] over him.
I covered the deep on his account I covered the deep because of him, for it was accustomed to water him and cause his growth, as Scripture stated

above (verse 4): "the deep made it grow tall." That day, I covered it so that it should not ascend and extinguish his fire. i.e., I weakened his aids.
I withdrew its rivers which were flowing around its planting.
abundant waters stopped [The waters] that used to make its branches grow long, as he said above (verse 5): "and its branches grew long because of abundant waters."
and I darkened the Lebanon because of him.
[Heb. וָאַקְדִּיר,] from an expression for blackness.
and all the trees of the field to which his channels were sent, as stated above.
swooned over him Because of him, their moisture ceased, as a person who swoons and whose spirit flies away [i.e., he loses consciousness]; pasmer in Old French, to faint, to swoon. [pamer in Modern French.]

Verse 16

and they were consoled in the nether part of the earth The others who descended to Gehinnom received consolations. They said, "This one is like us also."

Verse 17

and his allies, who dwelt in his shade [Heb. וּזְרֹעוֹ, lit. and his arm,] and his helpers, who dwelt in his shade.

Verse 18

To whom have you likened yourself so You, Pharaoh, to which of the trees of Eden have you likened yourself, who is as great as Assyria in glory and in greatness? Behold you have seen that I lowered him into the Grave, and you too will be lowered with the trees of Eden, with the other strong monarchs.
into the nether part of the earth Gehinnom.

Chapter 32

Verse 1

Verse 2

You resembled a young lion among the nations, but you are like a crocodile in the seas You should have lain in the midst of your rivers, as is the custom of the fish, and not gone out to the dry land; but you were haughty in your heart, and you compared yourself to a young lion, which dominates the dry land and goes forth to tear prey.
and you went out with your rivers [Heb. וַתָּגָח,] and you went out with your rivers, the same meaning as in (Ps. 22:10): "You drew me (גֹּחִי) from the womb"; (Job 40:23), "he will draw (יָגִיחַ) the Jordan into his mouth"; Jud. 20:33), "And the liers in wait of Israel drew forth (מַגִּיחֵי)." [This is] an expression for something flowing and going out of a hidden place.
and you sullied [Heb. וַתִּדְלָח,] an expression of making something murky.
with your feet You had no feet, but I made for you feet like the beasts of the earth, to cross the waters of the lands and to tread their rivers. The symbolism is like Targum Jonathan: and you waged war with your camps

and you caused the peoples to quake with your supporters, and you destroyed their countries.

Verse 3

with My net [Heb. בְּחֶרְמִי,] a word for a net, and there are many in Scriptures, [e.g.,] (Hab. 1: 15): "he catches them in his net (בְּחֶרְמוֹ)"; (Ecc. 7:26), "snares and nets (וַחֲרָמִים)."

Verse 4

Verse 5

and I shall fill the valleys with what is cast off from you [Heb. חֲרָמוּתֵךְ] your casting, like (Exod. 15: 1): "He cast (רָמָה) into the sea." Others say that חֲרָמוּתֵךְ is meant as a form of the word for worm (רִמָּה), like (ibid. 16:20): "and it became alive with worms (וַיִּרֶם)."

Verse 6

And I shall water...the land where you float [Heb. צָפָתֵךְ,] the land where you float on the surface of the water of your rivers-like (Lam. 3:54): "Water floated (צָפוּ) over my head"; (II Kings 6:6): "and the axe blade floated (וַיָּצָף)" - that land I will water with your blood.
even to the mountains the highest [mountains] in it. צָפָתֵךְ is ton flottement in French, your floating, swimming.
and the streams [Heb. וְאֲפִיקִים,] riveyes in Old French, gullies, gulches; streams.

Verse 7

And with your smoke I will cover the heavens [Heb. בְּכַבּוֹתֵךְ, lit. with you extinguishing.] When your conflagration will be extinguished, the smoke will rise and cover the sky and darken the luminaries; i.e., all who hear the news of what happened to you will mourn and be astonished, because everyone will worry about himself, saying, "The destroyer will stand up over us as well."

Verse 8

All the bright lights in the heavens the heavenly princes, your intercessors.

Verse 9

And I will vex the heart i.e., their heart will tremble and quake.
when I bring your ruin when I bring the ruin of your battles among the peoples.

Verse 10

And I will cause...to be appalled [Heb. וְהַשֹּׁתִי,] an expression of bewilderment.
when I cause My sword to fly before their faces [Heb. בְּעוֹפְפִי,] an expression of a flying bird, when I send upon you the army of My emissaries through their land.

and they will quake at their ruin [Heb. לְרָגָעִים,] to ruins, lest ruin come upon them as well. Another explanation: an expression of an actual moment (רֶגַע). In this sense, Menachem (p. 162) connects it.
everyone for himself each one concerning himself, soi- meme in French, for himself.

Verse 11

Verse 12

Verse 13

from beside...waters of other countries that you used to sully.

Verse 14

I shall sink their waters The foot of cattle will not make it murky, and the mud will sink, so that the water will be clear and clean like refined oil.

Verse 15

a land that is full [Heb. אֶרֶץ מְמֻלּוֹאָהּ, a land that is now full (מְמֻוָּלָאָה) of all goodness.

Verse 16

Verse 17

Verse 18

lament Weep and lament.
and bring it down, it and the daughters, etc. prophesy, about him and about all the heathens, that they will descend into the Pit of Destruction. Here the Holy One, blessed be He, showed Ezekiel that all the heathens descend to Gehinnom.

Verse 19

Whom have you surpassed in pleasantness Are you any better than the other uncircumcised ones? You too will descend into the Pit and lie with them.

Verse 20

it was delivered to the sword Egypt was delivered to the sword.

Verse 21

shall speak of him [Heb. יְדַבְּרוּ לוֹ] shall speak of him and of his helpers.
the strongest of the mighty men...from the midst of the Grave Transpose the verse and interpret it: They shall speak of him אֶתעֻזָּרָיו, with his helpers; i.e., concerning all his helpers with him, too, shall the

strongest of the mighty men, who are in the Grave, speak, and they will say about them thus: the uncircumcised... descended, etc. Every לָהֶם, לִי, וֹלו, and דְּ written next to דִבּוּר, speech, means nothing but "about."

Verse 22

There are Assyria in Gehinnom.
around it [are its graves] In the midst of the Grave its graves are prepared, for from there it will not emerge to rest in a grave.

Verse 23

in the utmost part of the Pit in the depths of the Pit; in the midst of its depth.
and whose company was in the midst of the Grave, "was around its grave."
who cast destruction [Heb. חִתִּית,] who cast destruction in the land of Israel.

Verse 24

Verse 25

they provided a bed for her for Elam.

Verse 26

slain by the sword [Heb. חֲלָלֵי,] like הֲרוּגֵי.

Verse 27

But they will not lie These who were mentioned [will not lie] with the mighty who died a natural death, for they will be inferior to and worse than the uncircumcised who died a natural death and descended with their weapons into the Grave.
and they laid i.e., those who buried them [laid]... their swords under their heads as a sign to make it known that the sword did not prevail over them.
and their iniquities were upon their bones Nothing was lacking from their iniquity, for the slaying sword did not expiate it, because they were not slain. Now what is the iniquity? That the destruction wrought by these mighty men was in the land of the living.

Verse 28

And you - in the midst of the uncircumcised He is addressing Pharaoh.
with those slain by the sword and not with those who die a natural death.

Verse 29

Verse 30

ashamed when they are destroyed in spite of their might [Jonathan renders:] When they are broken in spite of their might, they are ashamed.

Verse 31

Verse 32

For I shall cast My fear into the land of the living For I shall cast My fear into the land of the living and the fear of man will no longer be cast therein.

Chapter 33

Verse 1

Verse 2

as a lookout [Heb. לְצֹפֶה,] badete in O.F., sentry, watchman.

Verse 3

And he sees the army [lit. the sword.] They are the armies.

Verse 4

his blood will be on his own head The iniquity of causing his death will be required of himself, because he was neglected his life.

Verse 5

for had he taken heed, he would have saved his life Had he taken heed, he would have escaped.

Verse 6

Verse 7

I have made you a lookout Like that lookout, who is appointed to give warning so that no soul be lost, so have I appointed you to warn Israel.

Verse 8

Verse 9

Verse 10

So have you spoken Therefore, you do not wish to repent, because you believe that repentance will not avail you.

Verse 11

Verse 12

live with it with his righteousness.

Verse 13

none... will be remembered to save him from being punished for his sin.

Verse 14

Verse 15

the pledge the pledge that I commanded [one] to return at sunset.

Verse 16

Verse 17

Verse 18

he will die because of them He will be punished for them.

Verse 19

Verse 20

Verse 21

Verse 22

and He opened my mouth as He says in the beginning of the Book (3:26): "and you shall become mute, and you shall not be a reprover to them." Afterward, He said to him (24:25ff.): "on the day I take from them their strength, etc., the fugitive will come to you, etc., on that day, your mouth will be opened with the fugitive, and you will speak and no longer be mute."
before [his] coming to me in the morning [Heb. עַד בּוֹא אֵלַי בַּבֹּקֶר,] i.e., when he had not yet (בְּעוֹד) come to me in the morning, like: before he came to me in the morning.

Verse 23

Verse 24

Abraham was one This is one of four things that Rabbi Akiva interpreted [in one way] and which his disciple, Rabbi Shimon ben Yochai, did not

interpret as he did. Rabbi Shimon interpreted it in this manner: Abraham, who was commanded with only one commandment [namely circumcision], inherited the land. We, then, who have been commanded with many commandments, should surely have the land given to us for an inheritance (Tosefta Sotah 6:7). This is what the prophet answers them.

Verse 25

You eat on the blood, etc., and you should inherit the land This is a rhetorical question. If you were commanded [many commandments], you do not keep [them]. You eat on the blood: you eat delicacies through murder, for you slay those who have money and take away their money.

Verse 26

You stood on your sword i.e., all your trust. You strengthened yourself on your sword.
you committed abominations homosexual acts.

Verse 27

those who are in the ruins in the fortified cities that will ultimately become ruins.
and those who are in the strongholds in a hideout, to hide from the sword - I shall send the pestilence upon them.

Verse 28

Verse 29

Verse 30

who talk about you who mock you.

Verse 31

and they will sit before you as My people as if they were My people.
jokes [Heb. עֲגָבִים,] laughter, related to עוּגָב, a flute.
their gain their stolen goods.

Verse 32

And you are to them as a song on the flute And you are to them as a song on the flute.

Verse 33

And when it comes the evil to them.
behold it is coming for, indeed, it is ready to come; then they will know that your words were not a jest, but that a true prophet was in their midst.

Chapter 34

Verse 1

Verse 2

concerning the shepherds of Israel concerning the leaders of Israel.
who were shepherding themselves [Heb. אוֹתָם,] them. They enjoyed themselves with the money of their fellows who were under them.
Do not the shepherds shepherd the flocks It is not the custom of shepherds to shepherd the flocks and not to shepherd themselves?

Verse 3

Verse 4

The frail [Heb. הַנֶּחֱלוֹת,] those emaciated without strength, maigre in French, lean, which need strengthening, to support them with the hand.
you did not bind to bind the fragments of the bone, one with the other, as is the practice of the physicians.
those astray who strayed from the midst of the flock, to the outside.
you chastised [Heb. רֲדִיתֶם,] chastised.

Verse 5

Verse 6

My flock strayed They wander astray over the face of all the mountains; i.e., they are going free for anyone to do to them as he wishes, and you did not reprove them and did not judge between a man and his fellow.

Verse 7

Verse 8

and the shepherds shepherded themselves [Heb. אוֹתָם, lit. them.]

Verse 9

Verse 10

and the shepherds will no longer shepherd themselves [Heb. אוֹתָם,] themselves.

Verse 11

and I shall seek them out [Heb. וּבִקַּרְתִּים,] in the sense of visiting (בִּיקוּר) the sick.

Verse 12

separated when they are scattered, and he walks among them and gathers them back together.
on a cloudy and dark day for it is usual for the flocks to scatter on a cloudy day.

Verse 13

Verse 14

Verse 15

Verse 16

the fat and the strong I will destroy who pushes and presses her fellows.

Verse 17

between one lamb and another between the strong, violent men and the weak ones.

Verse 18

Is it little for you that the strongest among you graze on the good pasture? If only you would not [also] tread the residues with your feet, and would let the rest of My flock eat them! But even the residue of your pasture you tread with your feet! And is it not enough for you that you drink the clear water, that you must tread the remainder with your feet?
the clear water [Heb. וּמְשֻׁקָּע מַיִם,] lit. sunken water, the clear water, whose mud sank. It was not made murky with [the movement of] the feet. The symbolic meaning is as stated by the Targum: Is it little for you that [you] feed yourself the best food, and your attendants must eat the residue of your food? And [that] you drink the best, and your attendants must drink the residue?

Verse 19

And my flocks, etc. And My people eat the residue of the food of your attendants and drink the residue of the drink of your attendants.

Verse 20

a strong lamb [Heb. בְּרִיָה,] strong.
lean [Heb. רָזָה,] maigre in French.

Verse 21

Verse 22

Verse 23

My servant David A king [who will come] from his descendants.

Verse 24

Verse 25

and grow old in the forests [Heb. וְיָשְׁנוּ.] Jonathan renders: and they will age [from יָשָׁן] in the forest. It may also be interpreted as an expression of sleep (שִׁינָה).

Verse 26

And I shall make them dwell around My hill [Heb. וְנָתַתִּי.] Their dwelling shall be blissful. וְנָתַתִּי, and I shall place, is like וְהִשְׁכַּנְתִּי and I shall cause to dwell.

Verse 27

Verse 28

Verse 29

a plantation for renown an existence that will obtain everlasting fame. hidden because of hunger hidden because of hunger, because of the disgrace of hunger and poverty.

Verse 30

Verse 31

you are man You are not like animals in My eyes.

Chapter 35

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

and you hurled [Heb. וַתָּגֹר,] you cast down, as (Micah 1:6): "and I will cast (וְהִגַּרְתִּי) its stones down into the valley," for they would deliver them to their enemies as they fled through their land, and this is what Obadiah (1:14) says: "And you should not have stood by the gap [to cut off their fugitives, nor should you have delivered their survivors on the day of distress]."
on the day of their misfortune when I delivered them into the hands of the enemy.
at the time of the end of their iniquity when the end of their iniquity culminated, and their measure was full.

Verse 6

I shall make you into blood falling by the sword.
you hated blood You despised the birthright, for its sacrificial service was handed over to them (sic), but "you hated" to filthy yourself with the blood of sacrificial offerings in worship of Me. And the filth of the blood of the slain will pursue you. Others say: You hated the blood of circumcision (Gen. Rabbah 63:13). Others say: You fear murderers just as anyone else, and murderers will pursue you. Others say: "You hated blood," [meaning that you hated] your brother, who is your flesh and blood.

Verse 7

Verse 8

Verse 9

and your cities will not return [Heb. תָּשֹׁבְנָה,] not as I said about Egypt (above 29:14): "And I will return the captives of Egypt"; (Jer. 49:6): "And afterward, I will return the captivity of the children of Ammon." And this is what Malachi (1:3) said, "And I hated Esau, and I made his mountains desolate," for I made them destined for everlasting desolations.

Verse 10

The two nations Israel and Judah. The Midrash Aggadah of Rabbi Tanchuma (source unknown) explains it regarding [the incident in] which Esau went to Ishmael to become his son in law in order to persuade him to contest Isaac concerning the inheritance of Abraham, and [in order that] Ishmael would kill Isaac, and [he thought] "I will be the avenger of blood and kill Ishmael." This is the meaning of (Gen. 27:41): "Let the days of mourning for my father draw near." And I will inherit both Isaac and Ishmael.
and the Lord was there He knows your thoughts.

Verse 11

I shall commit [acts] like your [acts of] wrath like the [acts of] wrath that you exerted against Israel, I will exert against you.
and I shall be known among them when I judge you Then they will recognize My might.

Verse 12

Verse 13

and you have multiplied your words [Heb. וְהַעְתַּרְתֶּם,] you have increased. Similarly (above 8: 11): "and a thick (וַעֲתַר) cloud of incense," an expression of increase.

Verse 14

When the whole earth rejoices when I claim My kingdom, for then the whole earth will rejoice, as the idea is stated (Ps. 97:1): "The Lord has reigned; the earth will exult." Then I will make you a desolation.

Chapter 36

Verse 1

Verse 2

"Aha!" [An expression of] joy.
and "the high places of the world" the land of Israel, which is the height and the beauty of the world.

Verse 3

those around you were appalled and longed [Your neighbors] were appalled and astounded [at the opportunity] to laugh and see the end of your destruction, and were longing, pining, and looking forward to your becoming an inheritance for the remnant of the nations.
and you were brought up on the lips of every language And now in your destruction, all talk and gossip (other editions: and hawk) about you, saying, "Aha! they have become desolate."
and the gossip of every people [Heb. וְדִבַּת,] parlemant in Old French, gossip, slander.

Verse 4

Verse 5

because her expulsion was for plunder Because they saw her expulsion [as one] for plunder; that she was subjected to plunder.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

to be bereaved of them to drive your inhabitants from your midst. This is called שְׁכוּל, bereavement.

Verse 13

You are a devourer of men This land is accustomed to destroying its inhabitants. The Amorites perished therein, and the Jews perished therein.

Verse 14

Verse 15

Verse 16

Verse 17

Son of man! The house of Israel, as long as they lived, etc., like the uncleanness of a woman in the period of her separation Scripture likened them to a woman in the period of her separation, whose husband looks forward to when she will become clean, and longs to return to her.

Verse 18

Verse 19

Verse 20

And they entered [Heb. וַיָּבוֹא, lit. and he entered.] Since he says, "the house of Israel" at the beginning of the segment, He refers to them in the singular throughout the segment. According to Midrash Aggadah: the Holy One, blessed be He, came with them in exile and bent His ear [to

hear] what the captors were saying. “Behold these are God’s people, and He had no power to save them.” In Midrash Lamentations Rabbah (Proem 15). and they profaned My Holy Name They lowered My honor. And what is the profanation? In that their enemies said of them, “These are the people of the Lord, and they have come out of His land, and He had no power to save His people and His land.”

Verse 21

Verse 22

Not for your sake, etc. is the salvation that I shall save you [by].

Verse 23

And I will sanctify My...Name Now what is the sanctification? “I will take you from among the nations.”

Verse 24

Verse 25

clean water I will grant you atonement and remove your uncleanliness by sprinkling purification water, which removes [even the highest degree of defilement,] the defilement caused by a corpse.

Verse 26

a new heart An inclination that has been renewed for the better.

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

and you will loathe yourselves in your own eyes [Heb. וּנְקַטְתֶּם,] demonir in Old French, to melt. You will melt in yourselves, from your shame over the evil recompense that you repaid Me whereas I recompense you with good.

Verse 32

Verse 33

Verse 34

And the desolate land The land that was desolate until now will be tilled and sown.

Verse 35

has become like the Garden of Eden [Heb. הָיְתָה,] has now been transformed into being like the Garden of Eden.
and the cities that were destroyed these many days, have now become settled as fortified cities.

Verse 36

Verse 37

I will...be inquired of by the house of Israel I will be persuaded by them with their prayer when they entreat Me concerning this.
I will multiply them the men like sheep, they will be so many.

Verse 38

Like the flocks appointed for the holy offerings which come to Jerusalem at the times of the Passover sacrifices. Another explanation follows the Targum: I will multiply you with men, and I will cause them to prosper with cattle; i.e., their iniquities will not be remembered against them.

Chapter 37

Verse 1

The hand of the Lord came upon me and carried me out in the spirit of the Lord, etc. Every "the hand of the Lord" in a prophecy is an expression of compulsion, meaning that the spirit would compel him to go as a madman to a place that the spirit desired.
and that was full of bones Our Rabbis said (Sanh. 92b) that they were of the tribe of Ephraim, who left Egypt before the end [of the exile], and the people of Gath who were born in the land slew them, as is stated in (I) Chronicles (7: 20ff.)

Verse 2

And He made me pass by them round about the valley. But He did not bring him into its midst because he was a priest.

Verse 3

can...become alive Do you think that they can come to life?

Verse 4

Verse 5

Verse 6

And I will lay sinews upon you, etc. But in the Book of Job it says (10:11): "You clothe me with skin and flesh" first, and afterwards, "and You cover me with bones and sinews." But to what were these similar? To a man who undresses and then dresses [himself] again, in which case, what he took off last he puts on first, whereas at the beginning of the creation of the fetus, skin and flesh come first and afterwards bones and sinews.
and cover you [Heb. וְקָרַמְתִּי,] from the word for skin (קָרוּם) ecro(s) ter in Old French, and I shall encrust (with skin).

Verse 7

and there arose a noise and behold the commotion of the bones, which were knocking one against the other.
bone to its bone The bones of each one, wherever they were scattered, were jumping and coming together, each one beside the place of its connection.

Verse 8

Verse 9

from four sides Wherever their souls went to roam, to the four sides of the world, from there they will gather and come.
and breathe [Heb. וּפְחִי,] like (Isa. 54:16): "who blows (נֹפֵחַ) on a charcoal fire."

Verse 10

Verse 11

these bones are all the house of Israel They are an intimation and an example of the entire house of Israel in their exile, for they say, "Our bones have become dried up from the troubles; our hope is lost, and what further hope can we have for salvation? Another explanation: All of these were of Israel, and because you revived them now, they say, "Our hope is lost, and we shall not come to life once again when the dead are resurrected."

Verse 12

Therefore, prophesy that I am destined to resurrect you a second time.

Verse 13

Verse 14

Verse 15

Verse 16

And you, son of man, take for yourself one stick and write upon it, ‘For Judah and for the children of Israel his companions’ These four words write upon it, to say that this stick is Judah’s and the tribe of Benjamin’s, who joined him.
and take one stick and write upon it This is for Joseph: the stick of Ephraim and the remaining nine tribes, which followed Jeroboam, who was of the tribe of Ephraim.

Verse 17

and they shall be one I shall join the two sticks, so that they will be one stick in your hand.

Verse 18

Verse 19

Behold I will take the stick, etc. that they shall no longer be two kingdoms.

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

to My servant, to Jacob As I gave it to Jacob, without boundaries.

Chapter 38

Verse 1

Verse 2

toward Gog So is the king’s name.
Magog The name of the nation, as Scripture states (Gen. 10: 2): “Gomer and Magog.”

Verse 3

Verse 4

And I shall unbridle you [Heb. וְשׁוֹבַבְתִּיךָ.] I shall make you שׁוֹבָב a unbridled, backsliding, envoyzer in Old French, to unbridle. Whoever follows the dictates of his heart is called שׁוֹבֵב, as (Isa. 57: 17): “for he went rebelliously (שׁוֹבֵב) in the way of his heart.”
and I shall put hooks into your jaws It is customary to lead out a beast with the hooks in its jaws because it does not want to go [voluntarily]. I, too, will put thoughts into your heart and an urge that will draw you from your land to come upon Israel.

Verse 5

Verse 6

and all its wings And all those around it.

Verse 7

Be prepared and make ready for yourself Prepare yourself, and make ready for yourself an army of others.
be prepared [as translated,] be prepared.
and you will be to them for a guardian It is the custom of kings to pay attention, concerning their armies, to how they will march forth, and to appoint guards so that a destroyer should not come upon his army at night.

Verse 8

From many days past you will be remembered From the many days past that you sinned against Me, you will now be remembered before Me, for [Me] to remember your iniquities and to pay you your recompense. And I shall entice you at the end of years into coming to the land of Israel, “returned from the sword” whose inhabitants returned from the exile wherein they had been exiled by the enemy’s sword.
which had been continually laid waste these many years, and [only] shortly before your coming upon them, they returned.
but it was liberated from the nations But you should have taken into consideration that it liberated from the nations, and He Who liberated it from the nations will not leave it in your hands.

Verse 9

like mist [Heb. כַּשּׁוֹאָה,] like darkness that covers the earth, שׁוֹאָה is broine, bruine in Old French, fog, mist.

Verse 10

words will enter Thoughts will arise.
a thought of evil to wage war against Me.

Verse 11

upon a land of open cities [Heb. פְּרָזוֹת,] dwellers in villages without a wall, who trust in their might and are not [so] afraid as to gather into fortified cities.
פְּרָזוֹת is like (Deut. 3:5): "in addition to the very many open cities (עָרֵי הַפְּרָזִי),” without a wall.
I shall come to the tranquil ones and see what they trust in.

Verse 12

to return your hand upon the resettled ruins To destroy a second time the cities that were in ruins until now, and now have been settled.
and to a people gathered from peoples, who now acquire livestock and possessions.
on the navel of the earth In the height and the strength of the earth, like the navel, which is in the center of a person and slopes downward from all its sides.

Verse 13

and all its magnates [Heb. כְּפִירֶיהָ,] shrewd merchants therein, who are accustomed to roam, like young lions (כְּפִירִים), in all the countries and who know where the place of riches is.
Are you coming to take spoil i.e., who told you the place of the riches? Did you know [for a fact] that you are going to a land full of spoil and loot, and that there you will really find powerful wealth?

Verse 14

you will know Jonathan renders: you will know the retribution of My might, i.e., you will know and recognize Who is their might and their stronghold.

Verse 15

Verse 16

Verse 17

Are you he In those days, the Holy One, blessed be He, will say, "Are you the one about whom I spoke in ancient days through My servants, the prophets of Israel, e.g. Ezekiel and Zechariah?” For he [Zechariah] too prophesied about the wars of Gog and Magog (Zech. 14:2): "And I will gather all the nations, etc.” Our Sages said (Sanh. 17a): Eldad and Medad they [also] prophesied about it. That is the שָׁנִים stated here. Do not read שָׁנִים, years, but שְׁנַיִם, two. Two prophets prophesied one prophecy at one time (though not in the same style of expression).

Verse 18

Verse 19

a great noise [Heb. שַׁעַר,] through noise and thunder, as he states.

Verse 20

and the cliffs shall fall [Heb. הַמַּדְרֵגוֹת.] I heard that they are perpendicular hanging rocks, which appear to be falling, but I say that they are mounds of the towers, for they dig around and cast up the earth in the center to raise the mound, and it is made into steps, eschelons, eschillons in Old French, steps, in order that the earth remain, and after it is pressed down well, they remove the forms that hold up the step.

Verse 21

And I will call the sword against him upon all My mountains for the sword to come upon them, against him. “And I will call” means, I will prepare. And what is the sword that I will call against him? Their own sword: “every man’s sword shall be against his brother.”

Verse 22

and great hailstones Hailstones that glisten like precious stones named גָּבִישׁ, crystal, as the matter is stated (Job 28:18): “Coral and crystal (וְגָבִישׁ).” Our Sages said (Ber. 54b): עַל גַּב אִישׁ: Hailstones that started to fall on Egypt, and stood in the air over the man (עַל גַּב אִישׁ), Moses, who prayed that they not fall, as the matter that is stated (Exod. 9:33), לֹא נִתַּךְ אַרְצָה “[it] did not reach the ground.”

Chapter 39

Verse 1

Verse 2

and I will entice you [Heb. וְשִׁשֵּׁאתִיךָ,] like וְהִשֵּׁאתִיךָ, I will entice you upon My people, as in (Ps. 89: 23): “No enemy will entice (יַשִּׁיא) him.”

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

and I will no longer cause My Holy Name to be profaned For Israel's degradation is a profanation of His Name, "inasmuch as it is said of them, 'these are the people of the Lord'" (above 36:20), and He is unable to save them.

Verse 8

Verse 9

and heat up [Heb. וְהִשְׁיקוּ,] like (Orlah 3:5): "An oven that they heated up (שֶׁהִטִּיקוּהָ)" in the language of the Mishnah.
with the weapons [Heb. בַנֶּשֶׁק,] an armures in Old French, with weapons.

Verse 10

Verse 11

I will give Gog a place there as a grave A place where there will be a grave for them. Since he is of the seed of Japtheth, who covered his father's nakedness, he therefore merited burial.
the valley of those who pass along The valley where people pass the Sea of Kinnereth to bring from there Genossar fruits regularly.
the east side of the sea Jonathan renders: on the east of the Sea of Gennasar.
and it will then stop those who pass along [Heb. וְחֹסֶמֶת.] It closes off those who pass, like (Deut. 25: 4): "You shall not muzzle (לֹא תַחְסֹם)." Because of the many corpses that will fall there, travelers will be prevented from passing through. Therefore, they will pass by them and bury them. Menachem (p. 91) interprets it in his book (Machbereth) to mean that they will close their nose so as not to smell the odor of the corpses.

Verse 12

Verse 13

They will bury all the people of the land because they died there.
and they will be renowned All the nations will speak their name as praise and as a sign of kindness: "There are no nations as compassionate as this one; do you find a man who buries his enemy who rose up against him to kill him?"

Verse 14

Men of continuous employment Men designed to continuously devote themselves to this. Israel will separate out in order to [be able to] pass through the land and gather the scattered [corpses].
burying with those who pass through Burying with (Heb. אֶת) those who pass through; the corpses (אֶת הַנּוֹתָרִים) that will block off and hinder the crossing. Those who crossed the ocean will bury them for their own

benefit. with those who pass through Heb. אֶת הָעֹבְרִים, with those who pass through. So I heard, and so did Jonathan render.
those who are left on the surface of the land far from the crossing.
Those who cross the sea will not occupy themselves with burying them.
Those designated to devote themselves to this purpose will bury them.
at the end of seven months the majority of the corpses visible to the eye will have been buried; from then on they will probe through the land in the hidden places, in the briars and among the thorns, and bury whomever find.

Verse 15

And when they that pass through the land shall pass Wayfarers who see a human bone
will construct a marker next to it as a sign that there is a bone of a dead body there, in order that wayfarers and those who prepare ritually pure food should stay away from it. until the men of continuous employment, designated to search, will come and bury it.

Verse 16

And also the name of the city shall be Hamonah And also the city whose name is "the city stirring with numerous people," that is, the wicked city, the masses of its inhabitants will be buried there.
Thus they shall purify the land [i.e.,] Israel will purify their ritually pure foods and their terumoth in the Land.
Hamonah without a "mappiq hey" since the final "hey" serves as an adjective, for הֲמוֹנָה is like הוֹמִיָה, stirring.

Verse 17

Verse 18

rams, lambs, he-goats, and bulls kings and dukes, rulers, and princes.
fatlings of Bashan [Heb. מְרִיאֵי בָשָׁן,] An ox given to be fattened is called al meri in Arabic.

Verse 19

Verse 20

Verse 21

My judgment [Heb. מִשְׁפָּטִי,] My retribution, justize in Old French, judgment, punishment.

Verse 22

Verse 23

And the nations will know that for their iniquity they were exiled [i.e.,] the Children of Israel. When they see My might, they will

recognize that it was not because of inability that I did not save them but because of their iniquity that I hid My face from them, and they were exiled.

Verse 24

Verse 25

and I shall be zealous for My Holy Name And I donned the zeal of salvation and vengeance for the sake of My Holy Name, that it no longer be profaned.
and I shall be zealous for My Holy Name [Heb. לְשֵׁם,] for the sake of My Holy Name, as in (Num. 11:29): "Are you jealous for my sake (הַמְקַנֵּא אַתָּה לִי)."

Verse 26

And they shall bear their disgrace When I do good to them and I do not recompense them according to their evil, they will bear the disgrace and be ashamed to lift up their faces. Menahem, however, explained וְנָשׂוּ like (Ps. 32:1): "Praiseworthy is he whose transgression is forgiven (נְשׂוּי),"
an expression of atonement.

Verse 27

Verse 28

And I shall no longer leave one of them in exile.

Chapter 40

Verse 1

on Rosh Hashanah, on the tenth of the month What "year" is it whose Rosh Hashanah falls on the tenth of the month? The answer is that this is the Jubilee year. The Temple had been destroyed in [3338] the thirty-sixth year of the [50-year] Jubilee [cycle] which had commenced in the eighteenth year of Josiah [3303]. Fourteen years later [3352], the [beginning of the next] Jubilee would have fallen, and this was the twenty-fifth year of the exile of Jeconiah, who had been exiled in [3327], the twenty-sixth year of the Jubilee [cycle] [consisting of] fourteen years of Josiah, from the eighteenth to the thirty-first year [3302-3316], and eleven years of Jehoiakim [3316-3327].
the hand of the Lord The strength of His might, to lead me against my will.
and He brought me there to the city that was smitten - that is Jerusalem. That year He showed him the edifice of the future Temple.

Verse 2

In the visions of God He brought me He did not take me there but made it appear to me as if I were there.
on a very lofty mountain For it is indeed destined to be lofty, as it is said (Isa. 2:2): "and it shall be raised above the hills."

like the building of a city [Heb. כְּמִבְנֵה עִיר.]
from the south at the south of the mountain.

Verse 3

like...copper Like the shine of the Living Beings (above 1:7): "and they sparkled like the color of burnished copper."
with a linen cord in his hand For measuring land, there is nothing better than linen cord.
and a measuring rod with which to measure the thickness of the wall and the length and width of the gates.

Verse 4

to all that I am showing you the matter of the building.
you have been brought here from Babylon.

Verse 5

And behold a wall outside the House He showed me the structure of one building on the north side of the mountain and a wall on the outside going all around. It is delineated as such at the end of the Book that the city is in the south and the House in the north.
six cubits by a cubit and a handbreadth "Six cubits of a cubit that is a cubit and a handbreadth." So did Jonathan render it. This is a cubit of medium length which equals a cubit and a handbreadth using a cubit that equals five handbreadths.
the width of the structure the thickness of the wall.
and the height one rod And this was the outside wall, which surrounds the Temple Mount, and it was low, as we learned (in Middoth 2:4): All the walls that were there were high except for the eastern wall, for the priest who would burn the [Red] Cow would stand on the Mount of Olives [and would look directly at the entrance to the Temple proper at the time of the sprinkling of the blood].

Verse 6

And he came to the gate that faced eastward he entered the enclosure and came to the eastern gate of the Women's Court, which is called "the Outside Court" throughout this entire account, since it is in front of the Israelites' Court.
and he ascended its steps For the incline of the mountain ascends gradually from the lower "hel" (an expanse and steps) up to the Women's Court, twelve steps, in accordance with the Mishnah that we learned (Middoth 2:3): On its inner side, [i.e., on the inner side of the fence] was the "hel" of ten cubits' [width], and twelve steps were there, etc.
the post of the gate This is the doorpost of the gate.
one rod the width six cubits. It overlay the entire thickness of the wall, which was one rod, as stated above (verse 5).
and the other post The second sidepost; one was in the north and one was in the south.

Verse 7

And the cell This was a projecting gallery, called appentis in French (see I Kings 6:5). There were three on the right of the gate and three on the left, as is stated in this section. The cells were near the eastern wall of the Women's Court, on the outside, facing the Temple Mount. Now, from where do I learn that they were on the outside? From what is written after this entire account (verse 17): "And he brought me to the outer

Court.” From here I learn that all that had been spoken of previously was outside it, for he had not yet entered it.
And the cell was one rod in length, etc. The inner area of each one was six cubits square.
and between the cells five cubits The walls separating the cells were five cubits thick, and so did Jonathan render: and between the cells was a wall of five cubits, and so we learned in Tractate Middoth (4:7): The wall of the cell was five [cubits.]
and the post of the gate that was beside the hall of the gate, etc. [i.e.,] [extending] beyond the gate was a hall connected to the gate, as is delineated in this account, protruding ten cubits into the Women’s Court, and at its front end were doors and posts, and this is what he meant by saying: “and the post of the gate” which was “next to the hall of the gate.”
from inside [Heb. מֵהַבָּיִת i.e.,] toward the inside.
The width of one rod covered the thickness of the wall of the hall, one on the right, [wall] and one on the left, for the thickness of [each] wall of the hall - to the [hallway’s] right and to [its] left - was one rod, as he explains further.

Verse 8

And he measured the hall of the gate from inside inward of the gate.
one rod The thickness of the right and left walls upon which the hall was founded.

Verse 9

And he measured the hall of the gate eight cubits the length of its protrusion into the Women’s Court.
and its pillars Meselins in Old French, posts, pillars. All the pillars mentioned in this account were sort of round trees made of hewn stone, standing in the entrance, one to the right and one to the left, in place of posts, in place of doorposts, and so did Jonathan render (Isa. 1:4): “And the doorposts (אֲמוֹת הַסִּפִּים) quaked”: אֵילְמַת טְפָיָא. And they are called אֵילִים because they were round like the terebinth and like the oak (וְכָאֲלוֹן כָּאֲלָה).
and its pillars two cubits in diameter. They were standing at the end of the hall space, this one attached to the right wall and this one to the left wall. The result is that the [total] protrusion of the hall and its pillars was ten cubits beyond the gate, into the Court interior.
and the hall of the gate from inside Since the hall of the Israelites’ Court Gate protruded and extended outward, as is delineated in this account, he explains concerning the hall of the Women’s Court Gate that it [in contrast] extended inward. The Women’s Court Gates were built in a straight line with the gates of the Israelites’ Court, resulting in one hall facing another hall, which is a beautiful thing.

Verse 10

And the cells of the gate [i.e., of] this [gate] that faced eastward - which was in the eastern wall of the Women’s Court - three were from here and three were from here: three to the south and three to the north, next to the wall of the Women’s Court, and facing the Temple Mount. The measurements of each cell’s interior and the wall that intervened between one and another were explained above.
and one measure for the pillars made for the hall’s posts on the inside.
from here and from here of the right and of the left; their measurement was two cubits.

Verse 11

the width of the entrance of the gate The width of the span of the entrance, and so we learned (Mid. 2:3): All the entrances...were ten cubits wide.
the length of the gate This is the span of the hall of the gate from north to south.
thirteen cubits ten corresponding to the span of the entrance plus a cubit and a half on this side and a cubit and a half on the other side. Now, do not wonder why in respect to the entrance he calls it width and in respect to the span of the hall he calls it length, because in respect to the entrance, its height and its length and the width is from post to post, but the hall, since the extension of the protrusion of its east to west span is less than the measure of its north to south span, as this is eight cubits and that is thirteen, he calls the larger measure "length." And here is evidence for the matter: in the Temple of [the Book of] Kings (I 6:3): "And the hall before the Temple of the House, twenty cubits [was] the length thereof, beyond the breadth of the House." We thus find that north-to-south is called breadth as regards the Temple, yet, as regards the hall, it is called length, because the east-to-west measurement of the Temple exceeded [its measurement] from north to south, and with the hall, it was the opposite. [Hence,] you learn that the large measurement is [always] called length.

Verse 12

And a border [area] was before the cells of one cubit, etc. The cells on either side of the gate were inset [away] from being in line with the area of the inward-going hall, a cubit to the north and a cubit to the south. For he already made it clear that on the inside, it [the space] was extended beyond from the [the area] facing the space of the gate, a cubit and a half to the north and likewise to the south. Now he explains that the cells which were on the outside were recessed to the north, one cubit more than the hall, and likewise one cubit to the south. As a result, they were recessed from the area of the [gate's] entrance's width, two and a half cubits to this side and two and a half cubits to this side. This is [the meaning of] the word וּגְבוּל, somayl in Old French, border, limit, an empty place. The wall of the cell was five cubits thick, resulting in the thickness of the northern wall of the northern cell, and the thickness of the northern wall of the hall, ending opposite each other. For the wall of the hall was six cubits thick and the wall of the cell was five, and it was extended one cubit inward opposite the thickness of the wall of the hall, and likewise, to the south.

Verse 13

And he measured the gate from the roof of the cell to its [other] roof from the roof of the cell at the north of the gate to the roof of the cell at the south of the gate.
twenty-five cubits The thickness of the wall of the cell was five [cubits], as was the thickness of the wall of the cell that was on the second side, totaling ten [cubits]; and the two and a half cubits that it (some versions: the cell) was recessed from the space of the entrance to this side and likewise to that side, totaled fifteen; and the space of the entrance was ten cubits, making twenty-five. And all of these, which together make up the measurement of the width of the gate, corresponded to the thirteen cubits of the space of the inward going hall, plus the two walls, one rod from this side and one rod from that side, totaling twenty-five [cubits].

an entrance opposite an entrance The entrance of the cell that was next to the gate in the south was directed exactly opposite the entrance of the cell that was next to the gate in the north, for the six cells did not have an entrance in the outside wall, but the two cells nearest the gate had entrances facing the space between the two of them, and so he says below (verse 16): "and for their doorposts [facing] toward the 'inward of the gate.'" This teaches us that their entrances faced the gate.

Verse 14

And he made the pillars sixty cubits The height of the pillars of the posts of the hall was sixty cubits.
and [likewise] to the pillars of the court [and of] the gates all around And the same was for all the pillars that were in all the halls of the gates all around. For also in the north and in the south the gates were constructed like this gate, as is delineated in this account.

Verse 15

And the height of the entrance gate [Heb. וְעַל פְּנֵי הַשַּׁעַר,] lit. and on the face of the gate. The height of this gate. It is called שַׁעַר הָאֵיתוֹן because it serves as an entrance and exit for all who come into the Temple court. [The word] איתון is Aramaic for בֵּיאָה, entry.
together with the height of the inner ball of the gate together with the height of the hall of the gate, which is further in than the gate.
fifty cubits And from the height of the other gates [mentioned] in this account, which were fifty cubits, I learn that the עַל פְּנֵי stated here means the height. (i.e., the outer gate's height was fifty cubits, "together with the height of the entire hall:" just like the inner gate of the hall. For also at the end of the hall is a[nother] gate, as was already made clear in verse 7.).

Verse 16

And narrowing windows [were made] for the cells These cells did not have doors facing the outside, but one open to the other; and so we find in Tractate Middoth (4:3) regarding the cells around the Temple: "Each one had three entrances, one to the cell on the right, one to the cell on the left, and one to the cell above." But as for the cells in the Court which were only three cells, one beside the other, having no cells above them the middle ones had two entrances: one to the cell on the right and one to the cell on the left; and the outer one, [standing] at the side of the gate, had two entrances: one open to the middle one and one to the side of the gate, and it was likewise with the outer cell of the other second side, on both sides of the gate, as is written above (verse 13): "an entrance opposite an entrance." Now these [cells] had windows " שְׁקֻפִים אֲטֻמִים both open and shut" - [I Kings 6:4] - open to the outside and "shut" to the inside, meaning narrow on the inside and wide on the outside to the east. Menahem (p. 180) interpreted שְׁקֻפִים as being related to the word for looking (הַשְׁקָפָה), as in (Song 6: 10) "Who is this who looks forth (הַנִּשְׁקָפָה)"; (Ps. 102:20) "For He has looked down (הִשְׁקִיף) from His holy height." He interprets [the word "lintel" in] (Exod. 12:22) "to the lintel (אֶל הַמַּשְׁקוֹף)" also, as being related to the word for [over]looking.
and for their doorposts [facing] toward the "inward of the gate" [i.e.], and to the edges of the entrances of the two cells nearest the gate on this side and that side. For their entrances were [facing] towards the inner area of the gate: the entrance of the northern cell on the north of the gate, and the entrance of the southern cell on the south of the gate.

The edges of the entrances on each side of the entrance of the cell are the "posts." And they had windows open to the intervening space - having the width of the gate - which intervened between the cells. Now, he calls that space "inward of the gate," for when someone enters the area between the protrusions of the cells of here and there, it appears as though he has entered the gate.
and likewise for the halls And so did the halls of every gate have windows.
and windows all around [facing] inward in the wall, on the Court's side, on the inside.
and to the posts were palm like crowns Jonathan renders: כּוֹתַרְתָּא, crowns at the top of the pillar. They were made like crowns, [each] resembling a palm tree, for in [the account about] Solomon's Temple (I Kings 6:29) they are translated by the Targum, צוּרַת דִּקְלִין (shapes of palm trees), pomels, crowns.

Verse 17

and a balcony [Heb. וְרִצְפָּה,] planchez in Old French, flooring, paving: and I say that it was a surrounding balcony, like the one of which we learned (Middoth 2:5): "Originally it had been quite bare, but they surrounded it with a balcony" and on that balcony were the chambers, chanbres in Old French. And from that which is stated in this account "And the balcony was to the side of the gates," and its base was on line with the height of the gates - we learn that this flooring was a balcony.

Verse 18

And the balcony was to the side of the gates The top of the gates of the Court separated the balcony, so that it did not go around the entire Court, and [thus the balcony] was to the sides of the gate from this side and from that side, parallel to the top of the gates.
the base of the balcony [Heb. הַתַּחְתּוּנָה.] This word is different from every תַּחְתּוּנָה in the Scriptures, for everywhere the accent is on the "nun," whereas here, it is on the "tav" [so that the word is essentially תַּחְתּוּן]. We learn that this תַּחְתּוּנָה was not a balcony that is under another one but was one balcony, and the base of this balcony paralleled the top of the gate. The "hey" of תַּחְתּוּנָה is like the "hey" of בֵּיתָה and like the "hey" of עֲזָרָה, and of אֲלֶפָּה, each of which is superfluous.

Verse 19

And he measured the width the area of the Women's Court.
in front of the lower gate This is the gate delineated above.
in front of the Inner Court up to the Israelites' Court.
to the east and to the north to two of its directions its space was one hundred cubits.

Verse 20

he measured its length and its width [to be] like the measurement of the eastern gate. This is delineated in the section.

Verse 21

fifty cubits its length its height.
And twenty five cubits its width from the roof of one cell to the roof of the other cell.

Verse 22

and its hall was beyond them The hall of the gate was beyond the steps; before he would enter the hall, he would ascend the steps.

Verse 23

And the gate of the Inner Court of the Israelites' Court.
opposite the gate directly opposite the Outer [Gate].
and he measured from gate [i.e., from the] Lower [Gate] until the Upper [Gate] one hundred cubits. That is the width of the space of the Women's Court.

Verse 24

And he led me by way of the south of the Outer Court.

Verse 25

were like these windows [Heb. כְּהַחַלֹנוֹת.] Rabbi Tanhuma expounded (Buber, Behaalothecha p. 48): This "hey" is superfluous, to indicate the term כֵּהָה, dark. Dark windows, wide on the outside and narrow on the inside, as if to say, "I do not need the light," for all windows made to bring in light are narrow on the outside and wide on the inside.

Verse 26

its steps [Heb. עֹלוֹתָו,] like מַעֲלוֹתָו, its steps.
on its posts Atop the post was pictured a palm tree.

Verse 27

Verse 28

and he measured the Southern Gate of the Inner Court.

Verse 29

Verse 30

And arcades [Heb. וְאֻלָמוֹת,] arboz in Old French.
round about The wall was made of many halls running through its thickness. These halls were inside [(absent in other editions:) above the cells. For the cells were inside, in the Inner Court, for the hall of the gate protruded into the outer [court], as is included in the account, and it is impossible for [both] the cells and the hall to have been facing the same area so that the entrances of the cells [too] could have opened to the inside of the hall, for the account equates all the measurements of the outer gates with those of the inner ones, and it distinguishes between them only as regards the protrusion of the halls.] (For the cells were outside, and six cells and their walls and the fifteen cubits of the width of the gate total eighty-one cubits, whereas the entire Inner Court is only one hundred by one hundred, as is specified in the account. Absent in other editions).

Verse 31

And its halls to the Outer Court The halls of the Inner Gate were not toward the inner side as were the halls of the Outer Gate, but were protruding outward.

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

fifty cubits long Its height was fifty cubits.

Verse 37

And its pillars were toward the Outer Court Et ses portiques in French, and its porticoes, and the hall of the gate is called אֵילָם here.

Verse 38

And a chamber was beside the Northern Gate in the Israelites’ Court.
and its entrance [The entrance] of the chamber faced the posts of the gate.
in [line with] the pillars of the gates In this chapter, there are verses that call the sides of the gates אֵילָם, meselins in Old French, posts, pillars.
there they would rinse the burnt offering the burnt offering, that was slaughtered in the north.
they would rinse the burnt offering they would wash the innards.

Verse 39

And in the hall of the gate [i.e., of] the Northern [Gate].
two tables in its east and two in its west, and although they extended into the Outer Court area, their sanctity was as [great as] those things of the Inner [Court area].

Verse 40

And to the outer side and to the entrance side of the hall, which was outside the hall interior, leading into the entrance area of (some editions: the side of) the Israelites’ Court.
for the one who ascends to the entrance of the Northern Gate When one enters within the gate and ascends the steps of the entrance of the Court.
two tables to the side of the entrance, to the east or to the west.
and to the other side of the entrance of the hall, were two tables.

Verse 41

Verse 42

upon them they would lay the implements Upon them they lay the knives and the basins in which the blood is received to be ready for [use by] those who slaughter the holiest sacrifices [Kodshei Kodoshim] in the north.

Verse 43

And the hooks one handbreadth iron hooks attached to short pillars in the slaughtering area in the north upon which the hallowed animals were hung and flayed, as we learned in Pes. (5:9): Iron hooks were attached to the pillars and to the walls upon which they would hang and flay [the sacrifices]. Jonathan renders likewise: And hooks extending one handbreadth.
attached on the inside attached within the interior of the Court. בַּבְּנִימִית means inside.

Verse 44

And outside the Inner Gate outside the gate's hall space, within the Inner Court's space, as explained at the end of this verse.
the chambers of the choristers the chambers of the Levites who sing.
and they faced southward their entrance[s] were towards the south.
one to the side of the Eastern Gate One chamber was to the side of the Eastern Gate.
facing northward Its entrance was toward the north.

Verse 45

for the priests who served [in] the Temple. These are apparently the Levite choristers.

Verse 46

Verse 47

And he measured the Court the interior of the Israelites' Court [situated] before the Hall and the Temple proper.

Verse 48

to the Hall of the Temple the Hall of the Heichal.
and he measured the pillars of the hall [Heb. אַל אֵלָם,] like אֶל אֵלָם, the pillars of the hall; the thickness of the sides of the entrance (that look toward the east absent in some editions) he measured from east to west. (And I, the copyist, found in other commentaries as I copied.)
(and the width of the gate, three cubits from here, etc. That was the width of the northern pillar [going] into the hall space to the west. So too was the thickness of the southern pillar which went inside the Hall on the west. And although we learned that (Mid. 4:7): "The wall of the Hall was five [cubits] and the Hall was eleven," that of the future Temple will only be three, but in the Hall of the Second Temple etc. - absent in some editions.)
five cubits That of the Second Temple was the same, for so we learned (Mid. 4:7): "The wall of the Hall was five [cubits] and the Hall was

eleven [cubits],” except that there were no [front wall] sides to the entrance on the north and south in the Hall of the Second Temple. The width of the entrance was twenty cubits, just as the width of the Hall, and here it says, “and the width of the gate: three cubits over here and three cubits over there,” (and I do not know how to reconcile it) except [to say] that the width of the front sides of the entrance was three cubits closing in on the space of the entrance here and three cubits there.

Verse 49

The length of the Hall was twenty cubits corresponding to the width of the Temple.
and the width was eleven cubits from east to west.
and with the steps upon which they would ascend to it And they ascended to it by way of the steps, as we learned (Mid. 3:6): “Between the Hall and the altar were twenty-two cubits, and twelve steps were there, the height of each step being one half cubit.”
and pillars to the posts instead of Jachin and Boaz (I Kings 7:21) which were in the First Temple.

Chapter 41

Verse 1

six cubits wide That is the width of the wall of the Heichal, between the Heichal and the hall (from east to west).
the width of the tent the width of the Hall, for it was in the width of the Hall and in the length of the Heichal. (In other commentaries:) The width of the tent - the tent of the entrance.

Verse 2

and the sides of the entrance were five cubits for the Heichal was twenty cubits wide and the width of the entrance was ten. Its sides from here and there are found to be five cubits each.

Verse 3

And he came to the interior to the wall that separated the Heichal from the Holy of Holies.
and measured the pillar of the entrance Its thickness was two cubits. This was not equal to the cubit for the partition.
and the entrance six cubits I cannot explain this except as a reference to its height.

Verse 4

to the face of the Temple on the face of the width of the Temple.

Verse 5

And he measured the wall the western wall.
and the width of the cell [Heb. קֹצֶץ,] apendiz in Old French. The interior of the cell behind it was four amos in measurement, and in the Second Temple it was six (amos). And perforce this Temple is the one of the future, because there was no wall separating the Holy of Holies in the Second Temple.

Verse 6

thirty-three times But in the Second Temple, there were thirty-eight: fifteen in the north, and fifteen in the south - five upon five, and five atop them - and eight in the west. [The term] עֵלָע is synonymous with יְצִיעַ and with אָא. I say that the cells in the north and the south were arranged as follows: each one was twelve cubits long, totaling sixty cubits for five cells, and five walls of five cubits each, totaling 85. The width of the cleared space was five cubits. Thus you have accounted for ninety cubits of the length of the wall, and so to the south. Those in the west were one on top of another, and a third atop them, and their length across their top was twenty cubits, paralleling the width of the Holy of Holies, making eleven in each row. So did Jonathan render: eleven in a row. (thirty-three times eleven upon eleven, and eleven atop them. So did Jonathan render: eleven in a row, but in the Second Temple etc.... and with אָא, and no more.)

and they rested upon the inside of the wall The beams of the cells of the top story - their ends on the side toward the cells' outer wall would rest upon the wall, on its inner side, and puncture it. This is the meaning of "the inside of the wall of the cells" into the side that was toward the interior of the cells; and this is the meaning of "that they might hold therein," - be fastened securely, po[r]pris in Old French, firmly held.

that they should not be held in the wall of the House Their ends on the side toward the wall of the Heichal rested on, and penetrated the recesses, i.e., the wall of the Heichal protruded into the interior of the cells, as it is stated regarding Solomon's [Temple] building (I Kings 6:6): "for he made rebatements in [the wall of] the House round about on the outside." The width of the interior of the nethermost chamber was five cubits, and its upper story was six, for the wall of the Heichal was recessed from above one cubit; therefore the interior of the nethermost one was five cubits wide and the third chamber was seven cubits wide and this was atop the middle one, which had the wall of the Heichal protruding into it one cubit from above and these too were like them. And this is what is meant by "and they would nor be held in the wall of the House"; they did not penetrate into the wall of the Heichal as do ends of other low beams which are fastened onto a high wall, i.e., [builders usually] make holes in the wall and thrust the beams into the holes.

Verse 7

And it became wider And the cells constantly widened as they went upward, as I explained: the middle one was a cubit wider than the lowest one, and the uppermost [one] was a cubit [wider] than the middle one.

and it wound higher and higher [Heb. וְנָסְבָה,] and it was surrounded by a spiral staircase, fiz in Old French. This is a stone structure similar to a pillar, with steps winding around it. It seems to the person who is ascending upon it that he is encircling a stone pillar. In German it is called a wendelstein. This is what is [meant when it is] stated regarding Solomon's Temple (I Kings 6:8): "and upon winding stairs (לוּלִים) they went up into the middle [chamber]." That too is translated [into Aramaic] as וּבְמָטִיבָתָא, like וְנָסְבָה לְמַעְלָה לְמַעְלָה and it wound higher and higher. The spiral staircase continued to wind higher and higher up to the roof of the uppermost cell, as he proceeds to explain, [so] that the spiral staircase ascended from the nethermost cell to the middle one and from the middle one to the uppermost one.

for the encompassing of the House to the cells.

went upward round about the House: therefore, the widest part of the House was above Therefore, we said, “And it became wider and it wound higher and higher.” The widest part of the House within the cells was above. The uppermost [cell] was wider than all of them.
and so, [from] the nethermost Jonathan rendered: “And so, with the spiral staircase they would ascend from the nethermost to the uppermost through the middle one.” And so they would ascend with the spiral staircase from the nethermost one to the uppermost one by way of the middle one.

Verse 8

And I saw that the House had a height He does not delineate its measurement, but we learn in Tractate Middoth (4:6): “with a height of one hundred cubits.”
the foundations of the cells were the full length of a rod The foundation of the cells was the full length of a rod.
six cubits was its span [Heb. אֲצִילָה.] Jonathan renders: span. [The part] of the foundation of the stone wall within the earth was six cubits wide, but [the part] above the earth was five cubits wide, as is delineated in this section in the following verse.

Verse 9

The width of the wall of the cell to the outside The wall of the cells adjoining the Court; i.e., the western wall.
was five cubits And we also learned in Tractate Middoth (4:7), that the wall was five cubits [wide].
and what was left clear And a clear area was left at the northern and southern corners that adjoined the east and the west. For the cells did not encompass the entire House, and the entrances of the cells in the eastern corners led to that cleared area - as is stated in this section: “And the entrance of the cell to the clear space”. The cells had no entrances either to the side of the Court or to the side of the Heichal, but to those in the northeastern [corner] and the southeastern corner, had an the entrance in the wall which opened to the cleared off area. And by that entrance they would enter it, and from it, into the second cell, and from the second into the third, and so on all around, as we learned in Tractate Middoth (4:3): “and an area left over.” Another explanation: left clear Those on the inside of the cells that were toward the side of the House was left clear; i.e., a clear area was left over between the cells and the House, and in the area were the cells’ entrances, as is delineated in this section: “And the entrance of the cell was toward the clear place,” and its width was five cubits, as [Scripture] says: “and the width of the clear area was five cubits,” as I explained above, [i.e.,] that the cells will not be close to the House at all, and there will be a space of five cubits between them and the House. And so did Jonathan render: and an area left over.
for the structure of cells that belonged to the House Opposite the space of the width of the cells in the corner. The words “round about,” written about the clear area, are not referring to [all] four corners, but mean “here and there,” i.e., south and north: the southeastern and the northeastern corners.

Verse 10

And between the chambers was a width of twenty cubits There were chambers in the Outer Court, at the north and at the south of the Inner Court, near its wall. And there was a space twenty cubits wide between the walls of the chambers and the walls of the cells that were around the House. It

was not so in the Second Temple edifice, but [it will be so] in the future edifice.

Verse 11

And the entrance of the cell was toward the clear space And the entrances of the outside cells were open to the left over clear area in the corner, as I explained.

Verse 12

And the structure that was before the fortress, etc. The width of the entire structure on the western side - the width of the House and the thickness of the northern and southern wall, with the northern and southern cells, and the thickness of their walls on the north and on the south - equaled seventy cubits, and so too it was in the Second Temple. And so we learned in Tractate Middoth (4:7) about the western wall: "From north to south - seventy cubits," and it computes the calculation.
the fortress [Heb. הַגִּזְרָה.] Jonathan renders: the fortress. And I say that the tall House was called [the fortress] and that the low cells that were around it were called "the structure." Menahem, however, (page. 54) interpreted גִּזְרָה as a chamber.
the side that was toward the west. [Heb. דֶּרֶךְ יָם, lit. the way of the (Mediterranean) Sea.] The western side.
the side that was toward the west was seventy cubits wide And the width of the structure on the western side, from north to south, was seventy cubits, and here you have the computation: The northern cell was 4 [cubits], and its walls 10, totaling 14. The clear area between the cell and the House was 5 [cubits], totaling 19. The width of the foundation of the walls was included in the interior of the cell and in the clear place. The wall of the Heichal was 6 [cubits], totaling 25, and its interior was 20 [cubits] wide, totaling 45 [cubits]. The southern wall of the Heichal was 6, adding up to 51, and with the 19 [cubits] of the southern cells, the grand total is 70 [cubits].
and the wall of the structure the walls of the cells.
and it was ninety cubits long The length of the structure of the cells and the clear place was ninety cubits [in] the north and [in] the south, not including the depository of the knives, which is not counted because it protruded outward to the north and to the south, and was not the same shape as the rest of the structure. The House was thirty cubits wider in the front than in the back, as we learned (Middoth 4:7): "The Hall exceeded the Heichal by fifteen cubits in the north and fifteen cubits in the south, and that [longer area] was called the Depository of the Knives, because there they stored the knives." The length of that structure from east to west was ten cubits. This leaves 90 cubits of length with 70 cubits width, for the entire House was 100 cubits long on both sides, as is delineated in this section and in Tractate Middoth (4:6).

Verse 13

And he measured the House, its length was one hundred cubits the grand total, including the extension of the Depository of the Knives. So we learned in Tractate Middoth [concerning the Second Temple] (4:6): "The Heichal was 100 by 100, with a height of 100 cubits. (4:7) From east to west, the Hall's wall was 5 cubits and its width, 11; the wall of the Heichal was 6 cubits and its length was 40; the partition was 1 cubit; the Holy of Holies was 20 cubits; the wall of the Heichal was 6 cubits; the cell was 6 cubits; and the wall of the cell was 5 cubits." Above, in this section, [which concerns the Third Temple] as well, all of their

measurements are explained in the same way, except for the [single] cubit for the partition, concerning which it is written in this section (verse 3): "two cubits," but counterbalancing that, it decreases the width of the cell by a cubit, for the cell in the Mishnah was 6 cubits wide and its wall was 5 [totaling 11 cubits], and here its width is 4 and its wall is 6 [totaling only 10 cubits] as it is written (verse 8): "the foundations of the cells were the full length of a rod," and though higher up it became narrower and recessed a cubit, as it is written (verse 9): "and the wall of the cell was five cubits."
and the fortress and the structure and its walls The end of the verse explains its beginning, saying that [it is] the sum total [that] was one hundred cubits.

Verse 14

And the width of the front of the House and the fortress to the east was one hundred cubits The fortress and the cell that was behind it that is הַבִּנְיָה, the "structure" - like בִּנְיָן - and the thickness of the walls, all added up to one hundred cubits. For I explained above that the House was thirty cubits wider in front, for the Hall spread out wider than the Heichal and the cells, fifteen cubits to the north and fifteen cubits to the south. Not that the interior of the Hall was wider than the interior of the Heichal, but that the depository for the knives was attached to the Hall on either side.

Verse 15

And he measured the length of the structure before the fortress, which was behind it [Heb. אֲשֶׁר עַל אֲחֹרָיהָ, lit. that was on its back.] Now he returns and measures the length of the House on the south, as he measured it on the north. (I found:) And that is the meaning of "behind it," i.e., backwards, for he returned and measured by turning around, turning on his heels, toward the west.
and its corners [Heb. וְאַתִּקֶיהָא, and its extremities.] Jonathan renders: its corners; i.e., with the extended section making up the depository for the knives, which was at the corners of the house.
and the Inner Sanctum and the Halls of the Court The end of this verse is not related to its beginning, but is connected to the following verse, and this is its explanation: And the Heichal as well as the Inner Sanctum - which is the Holy of Holies - as well as the Halls of the Court delineated above -(30: 40) "and the Halls round about" - all these had posts, narrowing windows, and "attikim" surrounding the three of them, including the "gizrah," which is the Heichal, (the Halls), and the Holy of Holies. The three of them had the "sippim," posts for their entrances, and the three of them had narrowing windows, and the three of them had "attikim." I do not know what they are. I say, however, that they are a sort of square column protruding into the wall for reinforcement, they are called piliers in French, pillars.

Verse 16

opposite the posts was a wooden board [Heb. שְׁחִיף עֵץ.] Jonathan renders: a board of cedar wood.
opposite the posts opposite the posts of the entrance, within the interior space framed by the thickness of the entrance, which was covered with wood (not found in all editions). I found.
round about That is to say: here and there, on both sides of the interior of the entrance.
and from the floor until the windows The base of the wall was made into a wall of cedar wood boards opposite it, and it ascended upward until the

windows, and the windows were also covered with it. It is thus found that the windows were also closed from the inside, as it is said (here) (40:16): “And closed windows to the house.” (sic) And all this was [done] on the inside because they would spread upon it a gold plating - for the entire inside was spread over with gold - and gold cannot be spread upon stones.

Verse 17

On [the wall] over the entrance on high.
and until the Inner House the Holy of Holies throughout its entirety.
and outward towards the Heichal.
round about on all its walls.
in the Inner One and in the Outer One In the Holy of Holies and in the Heichal.
[made according to] measure. [Lit. measures.] Covered with large boards made to measure.

Verse 18

And [it was] made of cherubim and palm trees And that cedar wood was decorated with cherubim and palm trees.
and the cherub had two faces One, the face of a young lion, and one, the face of a man. This one faced this way, and that one faced that way, and when the palm tree was between one cherub and another cherub, the face of the young lion was toward it from this side, and the face of man from that side, as is stated in this account.

Verse 19

made upon the entire House of the Holy of Holies.

Verse 20

and on the wall of the Temple And so on the wall of the Temple.

Verse 21

a square doorpost [Heb. רִבֵּעַ.] I heard that in Solomon’s edifice, the doorpost was fourfold; i.e., it had doorposts on both sides, a threshold below and a lintel above, but I say that the doorposts were square.
like [that] appearance Jonathan rendered: “Its appearance was like the appearance of His Glory” - like the appearance of the Throne of Glory that I saw in the Chariot by the River Chebar; I saw a bright light in the Holy of Holies.

Verse 22

The altar was wood Jonathan renders: “Standing for the altar was the table,” i.e., the table is called an altar because nowadays it atones like an altar.
and its corners its legs; and the words “its length,” mentioned in the verse refer to its roof, the main part of the Table.
and its walls its frames.

Verse 23

And...two doors to each entrance, closing one opposite the other, one on the northern doorpost and one on the southern doorpost.

Verse 24

And the doors had two doors each The entrance of the Heichal had two pairs of doors, as we learned in Middoth (4:1): "It had four doors, two on the inner side and two on the outer side... The outside doors opened [swinging] into the entrance space, overlaying the thickness of the wall." For it [the wall's depth] was six cubits, and the door was five cubits wide, measuring half the width of the entrance, and was recessed a cubit within the doorpost, with the result that the thickness of the wall had five cubits exposed, and when the outside door was opened toward the inside, it would cover it; and the inner doors would [swing] open toward the interior of the House, covering up [the area of the doorpost] behind the doors, for the entire House was overlaid with gold except [for the area of the doorpost] the doors. Rabbi Yehudah says: Also the inner doors stayed within the entrance, and were in the form of double doors. And they would fold back upon one another. These were two and a half cubits, and these were two and a half cubits, and a half cubit of the doorpost was here and a cubit and a half of the doorpost here, as it is said: 'And the doors had two doors [each], two turning doors, etc.' Now this is its explanation: Both the inner doors and the outer doors stood in the area demarcated by the thickness of the wall. These were recessed one half cubit further in along the doorpost. The inner doors would open toward the outer doors, and the outer doors toward the inner doors. How so? Two doors of five cubits each would open one opposite the other along five cubits width of the thickness of the wall. They were composed of leaves, and at their midpoint they would fold back when they were opened, like the wooden tablets upon which [scribes] write using an iron stylus, which fold up one behind the other. The result is that when they were folded, they [each] stood at two and a half cubits, and when they were opened one against the other, they [together] covered five cubits of the thickness of the wall.

Verse 25

and a wooden beam before the Hall [Heb. וְעָב,] tref in Old French. Poles of cedar wood were attached from the wall of the Heichal to the wall of the Hall so that it should not slant down. So we learned in Tractate Middoth (3:8): And a beam projected from the wall of the House and came to the outside facade of the Hall.

Verse 26

to the sides of the Hall The two sides of the entrance.
and the supports of the House and the beams And he showed me the supports and the beams. And our Rabbis of blessed memory said (Bava Kamma 67a): The צֳלָעוֹת הַבַּיִת refer to מַלְטֵסִים. And the עֲבִים refer to מְרִישׁוֹת. Now what are מְרִישׁוֹת? They are beams. And what are מַלְטֵסִים? They are cedar planks placed at the tops of walls, upon which the ends of the beams are lain.

Chapter 42

Verse 1

And he took me out of the Inner Court.
to the Outer Court through the Northern Gate mentioned above (40:35): The gate of the Inner Court was opposite the gate to the north, and it was situated in the middle of the length of the Israelites' Court, which was one hundred cubits.

and he brought me to the chamber that was opposite, etc. To one of the first chambers, or to the place of the chambers, chanbrediz in Old French, block of chambers. These are the chambers standing north of the House, separated twenty cubits from the cells, as is written above (41:10), "And between the chambers was a [space] twenty cubits wide surrounding the House." Someone [standing in the inner court] would be unable to enter those chambers or the twenty [cubit] wide space between them and the cells except through the Outer Court, as is made clear below in this section. For he states that the Inner Court was one hundred [cubits] by one hundred [cubits] square before the House, to the east; and he states concerning the width of the eastern side of the House: "one hundred cubits." Ergo, the width of the House blocked off the width of the Inner Court, and one could not enter the Inner [Court if he was starting] from the sides of the chambers of either the north or the south. Therefore, one had to come to those chambers by way of the outer Northern Court.
that was opposite the fortress Those chambers were parallel to the entire one hundred cubit east-to-west length of the House, as is stated in the section concerning [the east-west length of] these chambers (verse 8): "and behold, facing the Temple was one hundred cubits."

Verse 2

Opposite the hundred cubit length span to the northern entrance [He brought me] to the entrance of the chamber that faced north, towards the Outer Court. And he saw before him a fifty- cubit wide space [extending] until the northern wall of the Outer Court, and the length was one hundred cubits. For the chambers occupy one hundred cubits from east to west, and its width from north to south was fifty cubits, as is stated below in this section, and the interior of the Outer Court was [a total of] one hundred cubits wide, as is stated above (40:23): "and he measured, from gate to gate, one hundred cubits." We thus find that before the chambers was an empty space one hundred cubits long and fifty cubits wide.

Verse 3

Opposite the twenty of the Inner Court All this is [meant as] an indication of the location of the chambers [that were] beside the twenty [cubit] wide space of the Inner Court surrounding the House, as it is stated above (41:10): "And between the chambers was a [space] twenty cubits wide."
and opposite the balcony of the Outer Court For [as] we stated above, the Court was encompassed by a surrounding balcony.
a pillar opposite a pillar [Heb. אַתִּיק,] I do not know what this is. (Addendum A pillar opposite a pillar An אַתִּיק is a pillar, as Rashi explained [on] (41:15): "and the pillars (וְהָאַתִּיקִים) were around the three of them," i.e., they surrounded the "upper chambers", [and he calls them upper ones because they are at the top of the (Temple) Mount, as Rashi explained regarding (verse 9):] "And below these chambers." And here is a running commentary [of these verses]:
[5] And the uppermost chambers which were at the height of the mountain - two of them were narrow i.e., they were not wide because the pillars would decrease them, for builders reinforce the work on their building by making pillars up to two thirds of the wall [which], from there on, slant to a point. Therefore, the third story was not narrow. This is what Scripture means (verse 6): "For they were three storied, and they did not have pillars"; they did not need to be strengthened as did the lower ones. "And they did not have pillars like the pillars of the courts," i.e., the pillars of these chambers were not like all other pillars,

insofar as other pillars are established beside walls for reinforcement, whereas these were [set] within the thickness of the wall, and protruded outward and inward. Therefore, they consumed part of the building.
[6] Therefore...were deprived Targum renders, דְּחִיקָן, were pressed, since they were in the thickness of the wall, protruding outward and inward, strengthening the chambers.
the lowest and middle stories...of ground space [Heb. מֵהָאָרֶץ, lit. from the ground] Toward the ground. This I found in the name of "a great oak.")
three-storied [Heb. בַּשְּׁלִשִׁים,] threefold, implying that those chambers were threefold - three, one over another; and the verses indicate this too, for [Scripture] states (verse 5): "And the uppermost chambers were narrow... more than the lowest stories and the middle stories." But I could not understand, regarding these three verses, what the meaning of "for the 'attikim' consumed" is. What were those "attikim" and how did they consume parts of the upper stories and not any of the lowest and middle stories? And the explanation he gives for the matter, viz. that "they had no pillars" - I do not know how to understand it. (And I had no teacher or aid concerning this entire edifice; only as they showed me from heaven.)

Verse 4

And before the chambers was a walk of ten cubits width to the innermost one, a pathway of one cubit It appears to me that since the interior of [each side of] the Outer [Court] was one hundred [cubits] wide from north to south, and of these, the chambers were [occupying a] fifty [cubit] width, and before them was a fifty [cubit] space on the north - here is [already accounted for] the entire width of the Court. It is thus found that the entire width of the [Inner] Court was blocked off, i.e., there was no space between the chambers and the extremity of the depository for the knives, and there was no passageway through which to enter the twenty [cubit] space between the chambers and the cells; The twenty cubit space that intervened between the cells and the chambers consisted of the fifteen cubits that were behind the depository for the knives, and five cubits in addition to them. Now if you ask, "If so, there is a space of five cubits between the corner of [the depository for] the knives and the corner of the chambers?" [I will answer that] the thickness of the wall that intervenes between the Inner Court and the Outer Court blocks him from east to west. For its thickness is six cubits, and its end terminates at the corner [formed by] the end of the one hundred [cubit] length of the Inner Court [meeting] with the corner of the depository of the knives. Therefore, there can be no passageway to that space of twenty [cubits], either in the Inner [Court] or in the Outer [Court] unless there would be a diagonal entrance [inserted] - where the end of the wall between the two courts terminates - in the thickness of the wall, a cubit [wide], enough for a man to enter. One would enter into the five cubit space that is between the [the depository for] the knives and the wall of the Chamber, and [then] walk through that space, toward the west, ten cubits. There, the extension of the depository for the knives terminates, and one enters the twenty [cubits] wide space. This is the meaning of what it says, "a walk of ten cubits width [going] to the innermost one, a way of one cubit." For he enters it by way of an entrance of one cubit, which [starts to] enter diagonally at the end of the wall. Now why does he call it "a walk of...width"? Should he not say, "a walk of ten cubits length"? Because regarding the housing for the knives, it refers to the width, since the housing for the knives is fifteen cubits from north to south and only ten cubits from east to west.
and their entrances were to the north And the entrances of these chambers were to the north. I found [the following]: And this is the meaning of

the northern entrance written above. There he stated it briefly, and here is its explanation.

Verse 5

And the uppermost chambers, etc. For they were three-storied, etc. I do not understand them at all.
because the pillars consumed [Heb. יוֹכְלוּ,] like יֹאכְלוּ, consumed. Consuming and decreasing the space of the chambers.

Verse 6

Verse 7

And the outer wall, etc. that intervenes between the chambers and the Outer Court of the eastern side.
its length being fifty cubits from north to south.

Verse 8

For the length of the chambers from north to south, was fifty cubits.
and behold, before the Temple from east to west, paralleling the Hall and the Temple and House of the Ark Cover, [i.e., the Holy of Holies] and the cells, were one hundred cubits.

Verse 9

And below these chambers I do not know whether this comes to teach that they had tunnels beneath them, or whether it comes to teach that there were chambers in the east of the Court, and [that] since the mountain slopes [downward] to the east, he calls it “and below these chambers.” And he is saying this: And at the lowest point of the Court, to the approach that was on the east as one comes to them from the outer Court.

Verse 10

Along the width of the wall of the Court, etc. One who comes from the east of the Outer Court and veers to the north by way of the outside of the northeastern corner of the Inner [Court’s] walls, to come to those chambers in the north, will find, facing the wall of the [Outer] Court, the eastern wall of the Inner Court, which is west of the Outer [Court] opposite the fortress and the building in the Inner [Court]. chambers adjacent to that wall, and standing in the Outer (Court).

Verse 11

And the way before them there was a road before these chambers whose width [was the same as] the space of the Court: fifty cubits. Its appearance was the same as that of the pathway to the chambers that were on the northern side, mentioned above (verse 4).
as was their length [The length] of the northern chambers was the length of these, and the same was so of their width.
and all their exits were like the exit of the northern chambers.
and as their measurements and as their entrances [i.e., the measurements and the entrances] of the northern chambers.

Verse 12

And as the entrances of the chambers that are toward the way of the south the eastern entrances of the chambers. For in the south, too, there were chambers separated from the southern cells by twenty cubits (as it is written) above (41:10): “And between the chambers was a [space] twenty cubits wide surrounding the House, round about.”
an entrance at the beginning of the pathway The eastern chambers had an entrance at the beginning of the pathway, and the pathway was before the wall of the musicians. Jonathan renders: the platform of the Levites. The expression הַגְּדֶרֶת הֲגִינָה means a stone wall structure made like steps upon which the musicians and the choristers stood.
the way of the east For the platform was in the east, as it is written in (II Chron. 5:12) in the chapter commencing: “was completed”: “And the Levites who sang, all of them - Asaph, Heman, Jeduthun, etc., stood east of the altar.”

Verse 13

Verse 14

When the priests arrive, etc. Once they enter those chambers to eat.
they shall not go out of them, which are holy.
into the Outer Court with the holy raiment that is upon them.
but shall there leave their garments, etc., and they will approach those of the people And they may approach to touch the peoples’ garments if they wish, but they must not touch the [garments of] people with the priestly raiment, for they have higher degrees of ritual purity, and ordinary garments have midras contamination on them.

Verse 15

and he measured it round about the entire outer perimeter of the Temple Mount.

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

On four sides he measured it Three thousand cubits by three thousand [cubits], for the rod was six cubits long. This is what the Kalir asserted, “The Beloved will stretch out a line of three thousand cubits limited by three thousand cubits.” This is thirty-six times the original dimensions - for the Temple Mount was [originally] five hundred cubits by five hundred cubits; arrange 3,000 times 3,000 as strips of 500 cubits laid vertically and horizontally [forming a solid square], and you will

have thirty-six squares of 500 cubits by 500 cubits. [3,000 x 3,000 = 9,000,000. 500 x 500 = 250,000. 9, 000,000 divided by 250,000 = 36.] Therefore, the poet states: “And thirty-six as it was multiplied.”
On four sides he measured it: its wall all around [i.e., the wall] of the Temple Mount.
around...five hundred in length and in width. This was the wall that encompassed the entire mountain.
to separate the people between the holy which was inside, and the profane which was outside. I found the completion of every measure. (This does not appear in other editions.)

Chapter 43

Verse 1

And he led me He again led me into the Eastern Gate, and I saw the Glory descending to the Court.

Verse 2

Verse 3

And it was like the appearance of the vision, etc. [Heb. וּכְמַרְאֵה הַמַּרְאֶה.] Nine visions [or “mirrors”] (מַרְאוֹת) are written here through which the prophets perceived. Moses, however, was an exception, for he saw through one vision. Therefore, his mirror reflected clearly and he saw reality more closely. And this is [what is behind] the words of the liturgical poet. The mirrors polished with nine visions.
when I came to destroy the city in the section (9:4) of “and you shall mark a sign,” where it says (verse 1): “Bring near those appointed over the city,” and delineates the form of the Celestial Chariot.

Verse 4

Verse 5

Verse 6

speaking to me [Heb. מְדַבֵּר,] speaking to Himself with me. It is respectful to say concerning Heaven מְדַבֵּר, equivalent to מִתְדַּבֵּר ; i.e., He spoke between Himself and His glory, and the voice came to me.

Verse 7

and with the corpses of their kings whose houses were near the Temple, as we find with Solomon and with Athaliah. Sometimes they would bury them in the gardens of their houses, as He explains and says, “... by placing their threshold with My threshold.”

Verse 8

and I destroyed [Heb. וָאֵכַל,] like וָאֵכֶלָה, [equivalent to] וְכִלִּיתִי, and I destroyed.

Verse 9

Now perforce, they will distance [from Me] their harlotry, for I have put up, as a separation for Myself, an encompassment of a large border all around.

Verse 10

You, Son of man, describe etc., that they may be ashamed of their iniquities when I show them My loving-kindness that I do not reject them for their iniquity.
let them measure its plan Let them take measurements through you, for you will show them the measurements of the building plan.

Verse 11

And if they are ashamed i.e., [if] they will be embarrassed and hide their faces because of all they did, then let them know what I am destined to do for them.
the form of the House the perimeter of the House, from front to back, arranged on [all] four sides.
and its scheme the number of its cells and its chambers.
and all its forms the cherubim, palm trees, posts, and halls.
I found: "and all its forms" is unclear.
so that they keep They will learn the matters of the measurements from your mouth so that they will know how to do them at the time of the end.
I found [the following]: The second aliyah [to the Holy Land] through Ezra was merited to be like the first entry through Joshua, to come about by force and through a miracle, as expounded (Ber. 4a, Exod. 15:16): "until... pass." This Building would then have been fit for them as of then, when they emerged from exile, to an everlasting redemption. But [their] sin caused [this not to happen] for their repentance was not suitable, [i.e.,] they did not resolve to stop sinning. [Therefore,] they emerged to freedom [only] through the sanction of Cyrus and his son. Some say that in Babylon they stumbled regarding gentile women.

Verse 12

Verse 13

And these are the measurements of the altar as he explains further (verse 17): "fourteen [cubits in] length by fourteen [cubits in] breadth."
in cubits; the cubit, one cubit and a handbreadth with a cubit of six [handbreadths], which is a cubit and a handbreadth, [judging] by a cubit of five [handbreadths].
but the base one [ordinary] cubit but its base is measured with an ordinary cubit, which equals five [handbreadths]. The word יֵיק is related to יֵקוּי, permanence, it refers to the one cubit. The cubit is the ordinary cubit, not a cubit and a handbreadth, which is the cubit of six [handbreadths]. So too did we learn in Menahoth (97b) that the base, the circuit, and the horns are measured with a cubit of five [handbreadths].
but the base one [ordinary] cubit This is the yesod.
and such a cubit also for the breadth This is the circuit.

and [likewise on] its border, [going] one span to its edge all around These are the horns, [each of which measured] one span from its center; and they measured a span to each side, totaling a cubit by a cubit.
and equally so the very top of the altar And with this cubit the top of the golden altar was measured [to be] a cubit in length and a cubit in breadth [forming a] square. So it is explained in Erubin (4a). In Menahoth (97b) it is explained more fully in terms of the computation: The base was a cubit in height. It extended upward a cubit, and a cubit was its breadth. The recess of the circuit was recessed a cubit of five [handbreadths], but its height, of which we learned (Middoth 3:1): "It extended upward 5 [cubits] and was recessed a cubit" was not [measured] with a cubit of five [handbreadths].
and [likewise on] its border, [going] one span to its edge The horns, both in their breadth and in their height, were [measured] with a cubit of five [handbreadths].

Verse 14

And from the base on the ground [Heb. וּמֵהֵיק הָאָרֶץ. From the "yesod," from the floor of the earth.
to the lower ledge [Heb. הָעֲזָרָה, lit. court.] Until the top of the first frame.
two cubits It was not the same in the [Second] Temple, for there, we learned (Zeb. 54a): "They bring a frame of 32 [cubits] by 32 [cubits], whose height is a cubit," whereas here its height is two cubits.
and the breadth one cubit when one places the second frame upon it. The second frame was thirty by thirty, the result being that it [the bottom, 32 by 32 cubit frame] had a recess around it a cubit wide which was the base. Jonathan renders: עֲזָרָה as מִסְתַּמְתָּא, a word for floor, [and it was called so] because one would fill the frame with smooth stones, pitch, lime, and molten lead, mix it and pour it out and smooth it out on top, and behold, it would be a kind of floor.
and from the smaller ledge to the greater ledge four cubits From the top of the lower frame until the top of the frame that was upon it was a height of four cubits.
and the breadth, one cubit This is the amount of the recess of the circuit. It went up four cubits and went in one cubit. [In the second Temple, it went up five cubits and went in one.] And this is the "circuit." The lower one is called smaller because it is only two [cubits] high, whereas the upper one is four.

Verse 15

And the altar hearth The height of the top of the altar, from the circuit and above; and in the [Second] Temple it was only three [cubits]. Jonathan, too, renders: And the altar was four cubits.

Verse 16

And the altar hearth shall be twelve [cubits in] length The [entire] place for the woodpile was twenty-four [cubits] by twenty-four [cubits] and this [section] was twelve by twelve.
to [each of] its four sides [i.e.,] he measured twelve [cubits] from its center to every side. Behold [it was] 24 [cubits] by 24 [cubits]. So is it clear from Zebahim (61b), and so have we learned in Tractate Middoth (3:1): The altar [of the second Temple] was 32 by 32 [cubits]. It extended upward a cubit and receded a cubitforming the baseleaving it 30 by 30 [cubits]. It extended upward five [cubits] and receded a cubitthis is the circuitleaving 28 by 28 [cubits]. The area for the horns was a cubit here and a cubit there, leaving 26 by 26 [cubits]. The area for the

priests to walk was a cubit here and a cubit there, leaving 24 by 24 [cubits]the place for the woodpiles.

Verse 17

And the ledge, fourteen [cubits in] length The top of the altar, including the area for the horns and including the area for the feet of the priests, was 28 by 28 [cubits], and the 14 mentioned here were measured from its center, as is explained by "to its four sides."
and the boundary around it Jonathan renders: and the rim, but our Sages explained it as referring to the horns.
half a cubit He measures from its center; hence it was a cubit by a cubit.
and its base a cubit This is the recession of the base.
and its ascents will look towards the east The ramp upon which they ascended was in the south in order that the one who ascended it would face east, for all the [priests'] turns were made toward the right, and when you place the ramp in the south, the one who ascends it and turns right faces east.

Verse 18

Verse 19

the priests, the Levites [i.e.,] who are of the tribe of Levi.
who are of the seed of Zadok Since he was the High Priest who was the first to serve in the Temple, in the days of Solomon, they are [all] called by his name.

Verse 20

on its four horns [i.e., the four horns] of the altar.
corners of the uppermost ledge the top of the altar.
and make it fit for atonement You shall "wipe" it of its ordinariness to initiate it into sanctity, so that it will befit for [providing] atonement from then on.

Verse 21

at the end of the House [Heb. בְּמִפְקַד.] Jonathan renders: in a place where he sees the House, i.e., in a holy place. בְּמִפְקַד הַבַּיִת means a place where the House terminates, as in (Num. 32:49): "and not one man of us is terminated (נִפְקַד)." This [bull] is the bull of investiture, [used] in the manner that they [used it] in the Tabernacle, and that bull was burnt and not eaten. And our Sages expounded so in Menahoth (45a): They sacrificed investiture offerings in Ezra's days just as they sacrificed in Moses' days.

Verse 22

you shall offer a he-goat This was not [done] in the Tabernacle [of Moses' time], but the investiture of the future will be [done] so by Divine ordinance.

Verse 23

the purification [Heb. מְחַטֵּא,] from purifying.

Verse 24

Verse 25

without blemish shall they make (the burnt offering).

Verse 26

Verse 27

and I will accept you with satisfaction [Heb. וְרָצִאתִי,] from רָצוֹן will.

Chapter 44

Verse 1

Verse 2

shall be closed Our Rabbis interpreted this verse as referring to the southern wicket, for the gate of the Heichal had a wicket, a small entrance. So we learned in Tractate Middoth (4:2): The Great Gate had two wickets, one in the south and one in the north. No one ever entered the one in the south, of which Ezekiel says, “This gate shall be closed.” comes through it in the future.

Verse 3

The prince [I permit]; he is a prince, etc. The prince I give permission. He is a prince, and is esteemed, and it is not fitting for him to sit and eat with the rest of the priests in the chambers.
he shall sit therein in its space.
by way of the hall of the gate he shall come When he enters the Inner Court in order to enter this small gate to eat therein, he shall enter by way of the hall of the Court’s eastern gate and leave the same way. Now since it states below (46:9), concerning: “But when the people of the land come before the Lord on the Festivals, he who enters by way of, etc.” Scripture commanded making the Court a shortcut since that entry was [made] for the sake of appearing [before God]. He must therefore be well seen [i.e., throughout the entire Court]. It was necessary to specify here concerning visits during the rest of the year that he should not make it a shortcut because this visit is not for the sake of appearing, as is that of the Pilgrimage Festivals. This matter is corroborated many more times in this account.
The prince The High Priest is a prince, and because of his importance he will be permitted to eat the meat and bread of hallowed status in that gate, which is opened for him at the time of his eating.
by way of the hall of the gate he shall come By way of the hall of the Eastern Gate he shall enter the Court and come up to that wicket to eat his bread therein.
and by the same way he shall leave For this is not fit for a shortcut, as are the rest of the gates. Throughout the day, when not during the time of the prince’s eating, it shall be closed.

Verse 4

Verse 5

Verse 6

Verse 7

aliens [lit. sons of an alien.] [Sons of] one whose deeds have become alienated from his Father in Heaven; this is an apostate who worships idols. They are the ones “of uncircumcised heart.”
and of uncircumcised flesh [a] priest whose brothers died because of circumcision.

Verse 8

And you appointed keepers of My watch in My Sanctuary You knowingly appointed in My Sanctuary, people who are not fit to be keepers of My watch.

Verse 9

Verse 10

Only the Levites who distanced themselves Only thus shall you do to the Levites who distanced [themselves] from Me and became idolatrous priests and have now repented...
and they shall bear their iniquity from ever approaching My altar again, but they may be appointed to the gates of the House (comandises in Old French, orders). They shall be watchmen and gatekeepers.

Verse 11

they shall slaughter the burnt offering a service that is valid [if performed] by non priests, slaves, or women.

Verse 12

as a stumbling block of iniquity priests of idolatry, attracting them to it.

Verse 13

Verse 14

Verse 15

But the priests, the Levites [i.e., the priests, who are] of the tribe of Levi.
the sons of Zadok Since he was the High Priest who served as the first one in the Sanctuary of Solomon’s days, they are called by his name.
when...went astray [Heb. בְּתָעוֹת,] quand ils erraient, in Fr., when they strayed.

Verse 16

Verse 17

when they enter the gates of the Inner Court the Inner Sanctum on the Day of Atonement.
and no wool shall be upon them They shall not wear the blue wool that was in the robe and girdle on the Day of Atonement during the service in the Inner Court.

Verse 18

hats [Heb. פְּאֵרִי.] c(h)apelas in O.F., hats, head dress.
they shall not gird themselves in a place that sweats We learned in a baraitha (Zeb. 18b, 19a): They do not gird themselves in a place where they sweat, neither above their elbows nor below their loins, which is a place of sweat, en la suor in O.F., on (whatever causes) sweat. Another explanation: The Torah prohibited the priests from wearing woolen raiment because wool causes the body to sweat (not found in some editions).

Verse 19

into the Outer Court, into the Outer Court Since he was speaking of the Heichal and the Inner Sanctum, and he called them the “Inner Court,” and in relation to them, he should call the Israelites’ Court an “Outer Court,” he therefore had to double it twice to say that he is speaking of the Men’s Court, the area that all Israel enter.
and place them in chambers belonging to the Sanctuary as stated by our master Moses, may he rest in peace (Lev. 16:23): “after that, he shall take off the linen garments which he had put on, etc., and he shall leave them there.”
and they shall not sanctify the people [Heb. וְלֹא יְקַדְּשׁוּ אֶתהָעָם, lit. they shall not sanctify the people.] Jonathan renders: and they shall not mingle with the people in their garments, [i.e.,] they shall not touch the people with their holy garments, for ordinary garments are not ritually clean as regards [contaminating] holy garments.

Verse 20

And [the hair of] their heads they are not to shave to remove all the hair.
but also not to let it grow wild They may not let their hair grow very long.
they must be careful to trim [Heb. כָּסוֹם יְכַסֵּמוּ, (to cut the hair so that it appears)] like spelt (כֻּסֶּמֶת), which is arranged on the ear [with] the end of one beside the root of another. So I heard in the name of Rabbi Menahem of blessed memory. It is possible to explain it as an expression for a measure of a medium thing, neither shearing [all the hair of] the head nor letting the hair grow long, but a medium amount, amo(d)ler in O.F., to cut to medium length.

Verse 21

when they come into the Inner Court to the Heichal.

Verse 22

but...virgins may the High Priests take. But there are some priests who may take a widow, namely, the ordinary ones, and this is the meaning of "some of the priests may marry"; there are some priests who are permitted to marry a widow.
who is only a widow A real [widow], excluding a divorcee and a woman upon whom the rite of chalitzah was performed; although she is unmarried, she is forbidden even for an ordinary [priest].

Verse 23

Verse 24

Verse 25

Verse 26

And after his purification and after he has separated from the corpse. So was it taught in Moed Katan (15b).

Verse 27

And on the day that he enters into the Sanctuary for the first time to initiate himself into the service, he shall offer up his sin-offering; this is his one tenth of an ephah [of flour]. In Moed Katan (16a) the following is taught: the regular priest requires one tenth of an ephah on the day of his initiation, as it is stated (Lev. 6:13): "This is the offering of Aaron and his sons, etc." and as is explained in Tractate Menachoth (51b).

Verse 28

It shall be to them the priesthood, for an inheritance.

Verse 29

and everything that is holy [Heb. חֶרֶם,] an expression of sanctity, and so is every expression of חֶרֶם [when used] in the context of hallowed things.

Verse 30

to bring enduring blessings into your home [Heb. לְהָנִיחַ,] aposer on O.F., (to cause) to rest, settle, as in (Exod. 10:14): "and it rested (וַיָּנַח) throughout all the borders of Egypt."

Verse 31

Anything that has died of itself or is fatally wounded, etc. Since nipping the neck of the bird sin- offering was permitted, which is

[tantamount to] an animal that died of itself or was fatally wounded [since it is not the normal method of slaughter], he had to warn them concerning [eating] other creatures that died of themselves or were fatally wounded. So our Sages explain.

Chapter 45

Verse 1

And when you divide the land by lot For they are destined to divide the land of Israel into twelve strips, not like the original division, in which the large [tribe] had [land] according to its number and the small [tribe] according to its number, and there were two or three tribes on one strip. Now the portions are equal and they are like rows in a vineyard, from the western side to the eastern side, as delineated at the end of the Book.
an offering to the Lord in which to build this Temple.

Verse 2

From this shall be From this offering, there shall be for the needs of the Sanctuary: five hundred rods for the Temple Mount and the rest shall be for houses for the priests, as is delineated at the end of the Book.

Verse 3

And with this measurement [lit. from this measurement.] With the measuring rod by which the 500 by 500 square of the Temple Mount was measured, as is stated above (42:20): “To four sides he measured it; its wall all around, five hundred rods, etc.”
you shall measure the length of 25,000 rods and the width of 10,000 rods. Because he did not explain in the first verse what the 25,000 are, whether rods or cubits, he had to say, concerning the 25,000 measures that they were measured with the measuring rod by which the five hundred by five hundred of the Temple Mount were measured.

Verse 4

It is the holy portion of the land Rearrange the verse: “The remainder of the holy portion, which is from that land, shall be for the priests, the ministers of the Sanctuary, who come near, etc. The holy portion of the land is this offering.”
for the priests, the ministers of the Sanctuary The remainder over the 500 of the Temple Mount; 12,250 to the east and correspondingly to the westthe Sanctuary [being] in the center 4,750 to the north, and correspondingly to the south.
and it shall be for them a place for houses this remainder, which surrounds the Sanctuary.
and the hallowed part shall be for the Sanctuary And the middle five hundred by five hundred shall be hallowed for the Sanctuary, e sentije al sentuere in O. F., and consecrated for the Sanctuary.

Verse 5

And twenty-five thousand rods in length, and ten thousand in width, you shall separate as another strip beside this one, south of this one, for the Levites. It is explained at the end of the Book that it is in the south. Twenty chambers shall be for the Levites in the perimeter of the

Sanctuary in order to guard the House and to provide beauty, and the remainder of the strip shall be used for their own needs.

Verse 6

And, [for] the property of the city The environs of the city; its properties meant for ordinary dwelling, in which the Israelites may build houses.
you shall give a width of five thousand in the south of the second one, and a length equal to the measurement of the two strips. It is found that the entire offering is square, twenty-five [thousand] by twenty-five thousand.
corresponding to the offering of the holy portion in the measurement of the length of the strips of the offering of the holy portion.
for the entire House of Israel it shall be That third strip shall be the dwelling place for non priests.

Verse 7

And for the prince, on either side of the offering of the holy portion and of the possession of the city At the end of the section, he divides the land of Israel from east to west into thirteen strips: twelve as the number of the tribes each one twenty-five thousand rods wide, and its length equaling the length of all the land of Israel and one strip as an offering whose length is from the eastern border to the western border, and whose width is twenty-five thousand rods, just as each of the other portions. And from that strip he separated in its center the three strips stated above, which [all together] are twenty- five thousand by twenty-five thousand. And the remainder to the east until the end of the border of the land, and to the west, as well, shall be for the prince from either side to the east and to the west.
alongside the offering of the holy portion and alongside the possession of the city opposite the entire breadth of the three strips separated for the offering of the holy portion of the strips of the priests, the Levites, and the property of the city.
from the western side, westward from the west of the offering of the holy portion and the city until the west of the boundary.
and from the eastern side, east ward And from the east of the offering to the eastern boundary, opposite one of the portions of the tribes delineated at the end of the Book, which are from the western boundary of the land of Israel, until the eastern boundary.

Verse 8

In the land he shall have it for a possession [Heb. לְאֶרֶץ Jonathan renders: This land shall be for the prince as a possession.
shall no longer defraud [Heb. יוֹנוּ,] an expression for monetary fraud; they take away their inheritance forcibly for they rob their inherited property

Verse 9

take away your evictions Take away [your practice] of evicting My people from their inherited property.

Verse 10

ephah of the dry measure.
bath of the liquid measure.

Verse 11

the homer [A measure known further as] kor, moy(d) or muy(d) in Old French, a measure.
one volume [Heb. וְכֹן,] a word denoting number, like (Exod. 5:18): "and a quota (וְתֹכֶן) of bricks you must deliver." One measure is equivalent to one tenth of a "homer" of dry measure, which equals thirty "se'ah," and which is a tenth of a "homer" of liquid measure. "Ephah" and "bath" are words for [units of] measurement.
shall contain [Heb. יֶחֱסַר,] similar to חָסֵר, to take, and so too did Jonathan render it: יְמֵיסַב. A tenth part of a "homer" shall be a "bath," and a tenth part of the dry "homer," shall be an "ephah."
according to the homer shall be its volume The total amount of [the volume of] the "bath" and the "ephah" shall be according to the size of the "homer."

Verse 12

And the shekel is twenty gerah Twenty "ma'ah."
twenty shekels, twenty-five shekels, and fifteen shekels totaling sixty shekels.
shall the maneh be to you Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word מִנְיָן, a number (p. 118). We have here 240 "zuz," [four zuz to a shekel]. From here we derive that the "maneh" of the Sanctuary was double, and they added a sixth to it in Ezekiel's time, totaling 240 [zuz] (Men. 77a). When Scripture divided it into three parts and did not write simply, "sixty shekels shall the maneh be for you," it commanded to make from it a weight one third of it, and a weight equaling a fourth of it, and a weight of the ordinary "maneh" as it was originally. So too did Jonathan paraphrase: a third of the "maneh" shall be twenty "selaim" of silver; a "maneh" of silver twenty-five "selaim"; a fourth of a "maneh"fifteen "selaim"; altogether, sixty "selaim"; and the great "maneh" of the Sanctuary shall be for you.

Verse 13

a sixth of an ephah from a homer of wheat This amounts to one out of sixty. Whoever wishes to give little shall not give less than this, and this is what they said (Ter. 4:3): "A stingy person gives one out of sixty."
and you shall separate a sixth And you shall separate a sixth of an "ephah" for the "terumah" of a "homer" of barley.

Verse 14

And the rule of the oil regarding tithes.
the bath, [which is a measure of] oil, etc. The "bath," which is a measure of oil this is its tithe: the "bath" will be from a "kor." I found [the following]: The tenth that the "bath" represents as a tithe shall be from a "kor." How so? The tithe of a "bath" is from a "kor." Dix measures in French, ten measures. This word is used for itself and for others, like (Num. 7:9): "the service of the Sanctuary," (ibid. 4:33): "the service of [the families of] the sons of Merari."
ten baths shall equal a "homer" for you. Then it will be possible to take from it one "bath" as a tithe.
for ten baths are a homer because the "homer" will consist of ten "baths" for you. So too did Jonathan render it: one out of ten is the "bath" in relation to the "kor" for ten "baths" are a "kor".

Verse 15

And one lamb from the flocks A special one of his flocks, and so too said Moses (Deut. 12: 11): "and all the choice of your pledges, le meilleur in Fr., the best.
out of two hundred, from Israel's banquet Our Rabbis expounded (Pes. 48a) this as regarding libations [coming] from a multiplicity of two hundred [times as much of the original wine] as remained in the pit after the wine of "orlah" or of "mingled species in the vineyard" fell into it. From here it is derived that "orlah" and "mingled species in the vineyard" are nullified in two hundred [times as much].
from Israel's banquet from what is permissible for Israel. All your sacrifices shall be drink that is fit for Israel. The main part of the feast is called by the name of the drink; i.e., the food and also the drink shall be from that which is permitted for Israel.

Verse 16

to give this oblation mentioned above; it will be [given] with the knowledge of all the people of the land.

Verse 17

on the prince I say that this "prince" as well as every [mention of] "the prince" in this section means the High Priest; but I heard in the name of Rabbi Menahem that it means the king.

Verse 18

So says the Lord God: In the first month, on the first of the month, you shall take a young bull [and] without blemish This is the bull of investiture mentioned at the beginning of this section (43:18 27), and he teaches [us] here that the investiture should be on the first of Nissan.
and you shall purify [as translated,] and you shall purify.

Verse 19

Verse 20

And so shall you do on seven [days] in the month It may be said that [this means]: And so shall you do all seven, and so too he says above (43:26): "For seven days they shall effect atonement for the altar." But our Rabbis explained it in Menahoth (45a) in the following manner: And so shall you make [as a sacrifice] a bull that is not to be eaten in [the event of] "seven" tribes who "interpreted the Torah in a new way (וּשׁחְדוּ)" and whose tribunal issued a decision that fat is permissible, and seven tribes, (which are the majority of the nation), who acted on their word. They must bring a bull for communal error.
because of mistaken and simple-minded men This is a transposed verse: And you shall expiate the House from mistaken and simple-minded men. After the seven days of investiture, whenceforth the altar will be dedicated, they shall bring their sin-offerings and their guilt-offerings, and they will attain atonement, for at the time that Israel attains atonement, the House attains atonement.

Verse 21

seven days [Lit. weeks of days,] because they commence from it to count seven weeks.

unleavened bread shall be eaten and unleavened bread shall be eaten on that festival.

Verse 22

And the prince shall make on that day, etc. Our Rabbis (Hag. 13a) said that they sought to suppress the Book of Ezekiel for his words contradicted the words of the Torah. Indeed, Hananiah the son of Hezekiah the son of Gurion is remembered for good, for he sat in his attic and expounded on it. But because of our iniquities, what he expounded on these sacrificeswhy a bull is brought on the fourteenth day of Nissanhas been lost to us. I say that perhaps he is dealing with the fourteenth of Nissan of the first Passover in which the fully erected House will be dedicated, and this bull will be brought in lieu of the calf born of cattle that Aaron offered up on the eighth of investiture (Lev. 9:2). [Scripture] tells us that if he will not have offered it up on the eighth day of investiture, he should offer it up on the fourteenth of Nissan in order that he should be initiated for the service before the Festival, for it is incumbent upon him [to bring] the sacrifices and the burnt offering of the appointed time, as is stated above (v. 17): "And the burnt offerings and the meal-offerings and the libations on the festivals...shall devolve on the prince, etc."

Verse 23

seven bulls and seven rams without blemish daily But the Torah states (Num. 28:19): "two young bulls, one ram." We can explain this verse only as meaning seven bulls and seven rams for the seven days, a bull daily and a ram daily, and it comes to teach us that the bulls do not render each other invalid and the rams do not render each other invalid. [I.e., if one bull is missing, the other one may be brought.] So we learned in Menahoth (45a); however, they did not bring proof from this verse but from the verse below (46:6): "But on the New Moon: a young bull from those without blemish, and six lambs and a ram." But perhaps this too comes to teach the same thing, and this is its meaning: seven bulls and seven rams daily. By adding the sacrifices of each day on its day, they add up to seven bulls for the seven days.
and a sin-offering, a he-goat daily the he-goats of the pilgrimage festivals.

Verse 24

And a meal-offering...an ephah for a bull the meal-offering of the libations, an "ephah" for a bull. Now I do not know what this means, for the Torah stated (28:20): "three tenths for the bull." It is possible that it means an "ephah" of flour from which we extract a tenth of fine flour from a "se'ah", for the "ephah" is three "se'ahs".
and an ephah for a ram This too is flour from which we extract two tenths of fine flour sifted thoroughly, as we learned (Men. 6:6): The two loaves were two tenths from three "se'ahs". [The requirement of] an "ephah" for the bull teaches that if he did not find fine sifted flour that yielded that much, he may bring from [flour that yields] a tenth to a "se'ah".
and for each ephah one hin of oil I do not know why. We may say that it does not mean that he must sacrifice the entire "hin," but that there were notches in the "hin" and he would sacrifice oil according to the fine flour, according to the sacrificial laws for a bull according to its requirement and for a ram according to its requirement, according to the notches of the "hin".

Chapter 46

Verse 1

The gate of the Inner Court that faces toward the east, etc. Our Rabbis learned in Tractate Middoth (4:2): The gate of the Heichal had two wickets, one in the south and one in the north. Concerning the one in the south it is explained in the post Mosaic Scriptures (above 44:2): "and no man shall come through it... and it shall be closed."

Verse 2

by way of the vestibule of the gate without as he states above (40:31): "And its halls were to the Outer Court." By way of the vestibule of the Gate of the Court, i.e., he shall enter by way of the Eastern Gate, which serves for entry and exit, and come to that wicket.
and he shall stand at the doorpost of the gate That small gate is the wicket.
his burnt offering and his peace offering The burnt offering for appearing in the Temple and the peace offering for celebrating the festivals; this verse refers to the festivals.
and he shall stand at the doorposts of the gate The inner gate; this is the wicket, as the master stated (Taanith 4:2): "Is it possible for a person's sacrifice to be offered up when he is not standing over it?"
shall not be closed until the evening Now why should it not be closed?

Verse 3

And the people of the land shall prostrate themselves all day, and whoever comes, too, and in the evening they shall close it.

Verse 4

On the Sabbath day shall be six lambs I do not know why, for the Torah said (Num. 28:9): "two lambs," and "on the Sabbath Day" means either the Sabbath commemorating the Creation or a festival. I, therefore, say that this Sabbath is not the Sabbath commemorating the Creation, but a festival that requires seven lambs and two rams. Scripture comes and teaches you that [the absence of one] does not render the other one invalid, and if he does not find seven, he should bring six, and if he does not find two rams, he should bring one, as our Rabbis expounded regarding the New Moon.

Verse 5

as he is able to give This teaches that the meal-offerings do not render each other invalid [in each other's absence].

Verse 6

But on the New Moon: a young bull without blemish Our Rabbis expounded upon this verse in Menahoth (45a): Why does it say, "a young bull"? Since it is stated in the Torah (Num. 28:11): "And at the beginnings of your months, etc., two young bulls," how do you know that if he did not find two, he should bring one? Because it is stated: "a bull."
and six lambs Why is it necessary to state this? Since it is said in the Torah, "seven," how do you know that if he did not find seven, he should bring six? Because it is stated: "and six lambs." And how do you know

[that he should bring] even one? Because the Torah says, “but for the lambs as much as he can afford.”

Verse 7

Verse 8

And whenever the prince goes in on the New Moon and on the Sabbath of Creation, when Israel is not commanded to appear at the Temple, and he comes in to prostrate himself.
he shall go in by way of the vestibule of the gate, and by the same way shall he go out Through the very same gate he shall go out, and he is not commanded to make the Court a short-cut. But on the festivals, concerning which it is stated (Deut. 16:16): “shall all your males appear,” he is required to make it a short-cut like the rest of the people. That is what is written (verse 10): “goes in among them when they go in, and when they go out, they [the prince and people together] go out.”

Verse 9

But when the people of the land come, etc., by way of the north gate, etc., but he shall go out by that which is opposite it It is incumbent upon them to be seen in full view in the Court.

Verse 10

The prince When he enters the Temple Court through the southern wicket of the Heichal to prostrate himself, he too must make the Temple Court a short-cut. He shall enter by way of the northern gate and leave by way of the southern gate with the rest of the people of the land. This is the meaning of “enters in their midst when they go in, and when they go out, they go out”all of them, the prince with the rest of the people. And he shall not enter by way of the eastern gate as he regularly does on the New Moon and on the Sabbath of Creation, for the eastern gate has no gate opposite it in the west.

Verse 11

Verse 12

And when the prince brings a freewill offering on the six working days.
one shall then open for him the gate, etc. Not to enter the Heichal through it, but he shall stand there, and the priests shall make his burnt offering and his peace-offering, and he shall prostrate himself and leave, as it is said: “as he would do on the Sabbath day.” Now what is stated regarding the Sabbath day (here)? (Verse 2) “And he shall stand at the doorpost of the gate, and the priests shall offer his burnt offering, etc.”
after he has gone out He does not say here: “but the gate shall not be closed until the evening,” as he says regarding the Sabbath day. For regarding the Sabbath day it says (verse 3): “And the people of the land shall prostrate themselves at the entrance of that gate.” Therefore, it is left open. But on weekdays it is not customary for them to come to prostrate themselves, for everyone is occupied with work; therefore, “after he has gone out, one shall close the gate.”

Verse 13

And a lamb of the first year the daily sacrifice.

Verse 14

a sixth of an ephah of the [post-Exodus] Jerusalemite measure, which is a fifth of the [Mosaic] "measure of the desert," equaling two tenth parts, one for the daily meal-offering and one for the pancakes. And although the pancakes were offered up by halves, he brings a complete tenth part in the morning and divides it in half, as we learned in Menahoth (4:5)
to stir [with] the fine flour [Heb. לָרֹם,] asperger in French, to moisten, besprinkle. Manuscripts read: ameller in Old French, to mix. לָרֹם אֶתהַסֹּלֶת, to crush and mix with it the fine flour, a form of word for crushing (רִסּוּם), as in (Amos 6: 11): "and he shall smite the great house into splinters (רְסִיסִים)," and in the language of the Mishnah (Shab. 8:6): If it was thick or cracked (מְרֻסָּם).

Verse 15

Verse 16

Verse 17

the year of liberty the Jubilee year.
and then it comes back [Heb. וְשָׁבָת], like וְשָׁבָה.
only to his sons shall his inheritance belong [Only his inheritance has sons, to them it shall be.] This is like: only to his sons shall his inheritance belong, and it shall not be given permanently to anyone else.

Verse 18

Verse 19

Now he brought me through the entry by way of the cubit at the corner of the depository of the knives, by which they enter the space of twenty [cubits] that is between the chambers in the north and the cells of the Heichal.
that was on the side of the gate the northern gate; the side of the gate that is west of the gate.
which face northward Which have entrances to the side of the Outer Court to the north; and they had entrances to the space of twenty [cubits].
at the end toward the west at the end of the chambers to the west.

Verse 20

so as not to bring [them] out [Heb. הוֹצִיא,] like לְהוֹצִיא, for the "most holy sacrifices" become disqualified by being taken out.
to mingle with the people [Heb. לְקַדֵּשׁ אֶתהָעָם lit. to sanctify the people.] Jonathan renders: to mingle with the people.

Verse 21

corners [Heb. מִקְצוֹעֵי,] angles in French, corners.

Verse 22

open enclosures We learned in Tractate Middoth (2:5): קְעֵרוֹת means that they had no roofs, and there it is explained what they were used for.
in the corners in the corners of the Court.

Verse 23

And a row around in them A row of masonry, a wall of stones protruding from the wall, near the ground, in which there were holes, a place to stand pots. Below the row [of masonry] was a space in which to kindle a fire and the pots [would be heated] above it.
and a place for cooking was made that is the space below the placing of the pots.

Verse 24

the people’s sacrifices The breast and the thigh of the peace offering, which do not become unfit by going out of the Israelites’ Court as do the sin-offering and the guilt-offering.

Chapter 47

Verse 1

Then he brought me back into the Inner Court.
To the entrance of the House. And the water was descending from under the right side of the House, flowing from under the threshold, which was in the center of the east[ern side] and [going] diagonally toward the right, and going out of the Court at the south of the altar, and proceeding out of the city. In Tractate Yoma we learned (77b): Said Rabbi Phinehas in the name of Rab Huna of Sepphoris: The fountain emanating from the Holy of Holies at first resembles the points of rocks. As soon as it reaches the entrance of the Hall, it becomes like a woof thread. When it reaches the entrance of the Heichal, it becomes like a warp thread. When it reaches the entrance of the Court, it becomes like the mouth of a small jug.

Verse 2

And he took me out of the Inner Court to the Outer Court through the northern gate.
and led me around around the inner wall within the outer one.
to the...Gate The outer [gate] that faces eastward.
water was trickling [Heb. מְטַפְּטְפִים,] buient in O.F., dripping, trickling, as wide as the width of the mouth of a jug. So did our Sages explain it, as above.

Verse 3

he measured one thousand cubits outside the wall. For those thousand cubits, the stream did not swell to the extent of being deep up to the אֲפִיקִים ; the ankles, called chevilles in Fr.

Verse 4

And he measured one thousand another [one thousand cubits], and they deepened up to the knees, and another thousand, and they deepened up to the loins. From here on, it was a stream that I could not cross. From here we learn that one should not enter water from the loins and higher, lest the water over power him. As soon as he came to the water reaching the loins, he went out upon the bank of the river and measured another thousand before him, a stream that cannot be crossed, and his feet were standing on dry land. This is what is written (v. 6): "and he brought me back [upon] the bank of the stream," i.e., near the bank of the stream that is where he had been standing.

Verse 5

for the water was so high [Heb. גָּאוּ,lit. became haughty,] like גָּדְלוּ, became large.
water for swimming [Heb. שְׂחוּ,] noer in O.F., to swim, water that one must swim in and not cross by foot lest it overpower him. שְׂחוּ means swimming, like (Isa. 25:11): "as the swimmer spreads out [his hands] to swim הַשָּׂחֶה לִשְׂחוֹת."

Verse 6

Have you seen, Son of man how much this stream has swelled?

Verse 7

and behold, upon the bank of the stream, etc. While he led me and brought me back, a very great profusion of trees had grown on the banks of the stream on each side. profusion of trees [Heb. עֵץ,] abres; erbeiz in Old French, trees, vegetation.

Verse 8

to the...frontier [Heb. הַגְּלִילָה,] la marche, frontier (province).
the eastern [Heb. הַקַּדְמוֹנָה,] the eastern. Our Rabbis taught in the Tosefta of Succah (3:3): Where do they flow? To the Sea of Tiberias (Kinnereth), the Sea of Sodom (Dead Sea), and to the Great Sea, to heal their salty waters and to sweeten them.
["Will descend upon the plain"] this is the Sea of Tiberias.
["And come to the sea"] this is the Sea of Sodom.
to the sea that is brought out This is the אוקיינוס ocean, which is brought out from civilization to encompass the world.
And [it will come] to heal the waters of their saltiness. The Midrash Aggadah [says] Yerushalmi Shekalim (6:2): Why does he call them הַמּוּצָאִים (in the plural)? Because of the two times that they went out.

Verse 9

wherever the two streams will go This stream, which divides into many streams, sweetens the seas into which it mingles, and their fish, which swarm in them, are alive and sweet.

Verse 10

And it will be [a place] beside which fishermen will stand etc., nets [Heb. לַחֲרָמִים,] for nets
their fish will be of many kinds לְמִינָהּ.] This does not have a "mappik hey," and it means that its fish will be of many kinds of many kinds.

of many kinds [Heb. לְמִינָהּ,] a form of the word to denote a profusion of kinds, as in (Exod. 7:21): "And the fish וְהַדָּגָה in the river"; (Isa. 21:2): "All sighs (אֲנָחָתָהּ) have I brought to an end."

Verse 11

Its marshes [The marshes] of the sea, as in (Job 8:11): "Can papyrus shoot up without a marsh (בָּצֶה)?" This is maresc in Old French, a marsh.
and its pools [Heb. וּגְבָאָיו,] like (II Kings 3:16): "This valley will be full of pools." The בְּצִים are the marshes around it, and the גֻּבִּים are ditches in which water is gathered.
will not be healed to be turned sweet. Why? Because "they will be set aside for salt [mines]."
וְלֹא יֵרָפְאוּ This "vav" is subordinate and superfluous.

Verse 12

month after month its fruits will ripen From month to month its fruits will ripen.
for a cure [Heb. לִתְרוּפָה.] Our Sages of blessed memory explained: to unlock the mouth (לְהַתִּיר פֶּה) of the dumb and the mouth [of the womb] of the barren (Men. 98a), but its apparent meaning is a word for healing, as in (Jer. 6:14): "And they healed (וַיְרַפְּאוּ) the breach of My people easily." And so did Menahem connect it.

Verse 13

This is the border [Heb. גֶּה גְּבוּל.] Jonathan renders: This is the border, just like זֶה גְּבוּל ; and so too (above 25:7): "and I have given you for plunder (לבג) to the nations," is like לְבַז. It may also be interpreted as a form of the word for valley (גַּיְא).
Joseph portions Joseph shall take two portions, one for Manasseh and one for Ephraim.

Verse 14

as one another and not like the first one (Num. 26:54): "to each according to his numbered ones." Now, instead, all the tribes will be equal, and every portion will be like a row in a vineyard from the eastern border until the ocean to the west, as is explained in the account, and no two tribes will be in strip.

Verse 15

And this is the border of the land the boundaries of the Land of Israel.
to the northern side [Heb. לִפְאַת צָפוֹנָה,] the northern direction.
from the Great Sea which is the western border.
the way to Hethlon It comes to the east to Hethlon, to Zedad, to Hamath, Berothah, and Sibraim. All these cities are on the northern border.

Verse 16

Hazer-hatticon Jonathan renders: the pond of the Agebeans.
which is by the border of Hauran The border of Damascus is in the east, near the corner.

Verse 17

And the border shall be from the sea to Hazer-enon The northern border shall be from the sea until Hazer-enon.

the border of Damascus [i.e.,] which is on the border of Damascus, i.e., Hazer-enon is on the northeastern corner, as is explicated in the [description of] the boundaries which Moses, our master, may he rest in peace, wrote (Num. 34:9-10f.): "and its ends shall be Hazer -as your eastern border [the territory] from Hazer-enan, etc." The border of Damascus is in the northeastern corner beside Hazer-enan, as is stated above: "Hazer-enan" and "the border of Damascus." The border of Hamath is at the northwestern corner, as is stated (ibid. v. 7f.): "And this shall be your northern border: from the Great Sea you shall draw a line extending to the road [leading] to Hamath, and from there to Zedad." and in the north northward is the border of Hamath i.e., the entire northern border delineated in the Torah, and the border of Hamath-which is also on the northern border as is stated (ibid. verse 7f.): "And this shall be your northern border: from the Great Sea you shall draw a line extending to Mount Hor. From Mount Hor you shall draw a line extending to the road [leading] to Hamath, and the ends of the border shall be toward Zedad." That is the Zedad mentioned here: "the way to Hethlon to the road [leading] to Zedad."
this is the northern side [Lit. and the northern side.] And here you have the northern side.

Verse 18

between Gilead and the land of Israel The eastern border of the land of Canaan. Trans-Jordan is not included within these borders; only the land of Canaan. Similarly, the borders demarcated in the Torah do not include Trans Jordan. And this is the meaning of this verse: And from the eastern border of the land of Canaan, which is between Hauran and Damascus which are situated on its northeastern corner, as is stated above in this section, and between Gilead and the land of Israel that is on the eastern side of the Jordan.
is the Jordan; from the border by the eastern sea shall you measure The Jordan is its eastern border from the boundary of the northern corner—that is the Hazer-enan delineated above, until the eastern sea, the Dead Sea, which is in the south-eastern corner. This shall you measure as the length of the eastern border. In the Torah, too, the eastern boundary is delineated in this manner (Num. 34:12): "and its ends shall be the Salt Sea" in the southern corner.
this is the eastern side As if to say, [as translated,] this is the eastern side.

Verse 19

from Tamar From Jericho, which is the city of date palms, (Deut. 33:3), and so did Jonathan render it.
until the water of Meriboth Kadesh that is the desert of Zin. (Num 27:14)
to the stream [that falls] into the Great Sea And from there the border proceeds until the stream of Egypt, which falls into the Great Sea in the southwestern corner. Moses, too, delineated the southern boundary in this way, from the desert of Zin alongside Edom, and he proceeds and counts until (ibid. 34:5): "from Atzmon to the stream of Egypt, and its ends shall be at the sea." [Accordingly,] נַחֲלָה stated here is like לְנַחַל, to the stream. I found it, however, translated [by Jonathan] as אַחֲסָנָא, an inheritance, and were it not for the fact that the accent is on the last syllable, and [that] the Masorah states that there is no other instance in which the accent is on the first syllable, I would have said that it is an error, and that Jonathan did not translate it that way, only erring readers.

Verse 20

And the western side the western border.
the Great Sea from the border until opposite the road [leading] to Hamath
from the southern corner, which is the stream of Egypt,
until opposite the way [leading] to Hamath, until the northwestern corner, which is Mount Hor, opposite the road [leading] to Hamath, for Hamath is in the northwest corner alongside Mount Hor, as is written (Num. 34:7f.): "From the Great Sea you shall draw a line extending to Mount Hor. From Mount Hor you shall draw a line extending to the road [leading] to Hamath."

Verse 21

Verse 22

Verse 23

with which the stranger sojourns who became proselytized in exile within that tribe.

Chapter 48

Verse 1

And these are the names of the tribes The arrangement of the portions they divide among themselves; the place of each one.
From the northern end Dan will receive the northern border from Hazer-enan, which is at the eastern corner, until the border of Damascus (in the northwestern corner).
and he shall have the eastern side to the sea i.e., from the eastern side until the sea, Dan [shall have] one portion. Now, he delineated the length but not the width. In the Baraitha of Sifrei in the portion of Ha'azinu (Deut. 32:12), [it says]: "What is the reason for stating, 'Judah: one portion; Dan: one portion; Asher: one portion?' It is to teach us that Israel are destined to receive the length, from east to west, measuring 25,000 rods in width, which equal 75 mil." Now from where did they learn this measurement? From the offering, which is like one of these portions, as is explained above (45:1,6). I found that the following is written: "the length is like one of the portions, and it has a width of 25,000 rods, and a length, from the western side to the eastern side, of twenty-five thousand rods." [Now, 15, 000 rods] equal 150,000 cubits, for a rod equals six cubits, and every 2,000 cubits equals one mil as we find in Tractate Yoma (67a) regarding the ten sukkot [booths] from Jerusalem to the precipice- behold 150,000 cubits amount to 75 mils. This is what Rabbi Eliezer [Hakalir] established in the liturgical poem, entitled "When I take an appointed time" (the last poem for the second day of Succoth): "At the time of the division of her lands, like a row of a vineyard abroad, in the length from the eastern side to its ends, until the ocean are its commandments, with a width of seventy-five mils are its limits." (Some editions read: Seventy-five mils to thirteen strips, between the strips of the tribes and the strips of the Sanctuary will amount to 975 mils. Now, according to the figure of 400 parasangs by 400 parasangs for the land of Israel, the mils amount to 1600 [not 975] according to the figuring of the Kalir, who said that four

mils equal a parasang. Perhaps the mils of the computation by strips are larger, four of them not fitting into a parasang, and he therefore came to count two and a half mils to a parasang, by which 400 parasangs will equal 1,000 mils. However, the computation of the mils of a strip equal only 975 mils, still leaving the total 25 mils short. The sum of the liturgical poet's mils of strips does not equal the sum of four hundred parasangs. And whence did Rabbi Eliezer learn that the length of the strips extended to the ocean, which is at the end of the world, whereas Scripture testifies that the western border is [only] until the Great Sea [the Mediterranean], which is quite a distance inland from the ocean?)

Verse 2

And alongside the border of Dan and alongside the border of Dan to its south.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

shall be the offering etc., Now, if you ask, how is it possible that Jerusalem should be in its place? Was not Jerusalem on the northern border of Judah, which received the south of the land of Canaan? And here it is in the middle of the tribes! [I will answer you that] this division is not like Joshua's division, for this one is like the rows of a vineyard and all the portions are equal, whereas [in] Joshua's division, the tribe of Judah had such a large portion that [its territory was] too much for it until Simeon took part of it as is said (Josh. 19:9): "Out of the lot of the children of Judah was the inheritance of the children of Simeon." Therefore, the width of the portion that Judah received in the days of Joshua suffices now for the five remaining tribes to take a share of it, because its length was very great, from the eastern side to the ocean, and Jerusalem is located there.
and the Sanctuary shall be in its midst as he proceeds to explain.

Verse 9

The offering that you shall separate for the Lord From this portion that was separated alongside Judah on their south, whose length is from the east to the sea and whose width is 25,000 rodsfrom it shall be the offering for the Lord for the Sanctuary and a place for houses for the

priests, the length 25, 000 rods from east to west and the width 10,000 north to south.

Verse 10

And these shall be the offering of the Sanctuary for the priests [Heb. וּלְאֵלֶּה.] And these 10,000 in width and 25,000 in length shall be for the priests in the north in the midst of the strips of the great offering alongside the south of Judah.
to the north 25,000 That is the length from east to west.
and to the west the width is 10,000 The western border is 10,000 wide from north to south.
and to the east the width is 10,000 The eastern side is 10,000 from north to south.
and to the south the length is 25, 000 from east to west.
and the Sanctuary of the Lord shall be in its midst This is the Temple Mount. Five hundred rods by 500 rods shall be in the center of this strip, and all its surrounding area shall belong to the priests: 12,250 to the east and likewise to the west and in the width, 4,750 to the north and likewise to the south, as stated above (45:2) "of this, there shall be for the Sanctuary five hundred by five hundred, square."

Verse 11

The hallowed part shall be for the priests This part, which is hallowed, shall be for the priests.

Verse 12

separated [Heb. תְּרוּמָיָה,] separated. תְּרוּמָה is the noun, separation. תְּרוּמָיָה means separated. And this strip shall be separated for them, from the offering of the land, from the great separation that was separated from the land, whose length is from the ocean to the eastern border by the width of 25,000, as is stated above. From it, they shall set apart this strip, at the middle of its length, for the priests and for the Sanctuary.
holy of holies for the entire great separation is holy for the priests, the Levites, the prince, the possession of the city, and those who serve the city, as he proceeds to explain. This 25,000 in length and 10,000 in width in its north which is separated from it [the total holy area] shall be "holy of holies" for the priests and the Sanctuary."
alongside the border of the Levites [Heb. אֶל-גְּבוּל הַלְוִיִּם, lit., to the border of the Levites,] alongside the strips of the Levites.

Verse 13

And the Levites: opposite the border of the priests Alongside the strips of the priests, like the measurement of the priests, parallel to its entire length.
every length The length of all the strips is 25,000.

Verse 14

or exchange And he shall not exchange it for any other land.

Verse 15

And the 5,000 that remain in the width of the strips of the great separation which was 25,000 [in] width and its length was the same as that of any portions from the eastern side to the western side. From that

he set apart two strips from its center, 25,000 long and 20,000 wide; and 5,000 were left over in its width. Those 5,000 of the width shall be for the residential area of the city, their length facing the 25,000 length of the offering for the Levites.
is non-holy [These 5,000 rods of land] are not holy like the "offering" of the strips of the priests and the Levites. It is non-holy as compared to them, and they shall be for the city for dwellings of Israelites and for an open space around the city.
it its midst in the middle of that strip.

Verse 16

And these are its measurements [i.e., the measurements] of the city.
The north side, etc. 4,500 rods by 4,500 rods square. Five hundred remain in the width, which will provide them with an open space, 250 to the north and 250 rods to the south, as is stated in the following verse, and likewise to the east and west. Thus we have 5,000 by 5,000 in the middle of the strip, thereby filling its entire width. In the length of this third strip, 10,000 are left to the east and 10,000 are left to the west. Concerning them, Scripture states (verse 18): "And the remainder in length, opposite the offering of the Sanctuary: 10,000 to the east and 10,000 to the west."

Verse 17

The city shall have an open space All the 'migrashim' of the cities in Scripture are an open space with neither houses or fields.

Verse 18

and its grain shall be for food for those who serve the city These are the Gibeonites, who were made wood-cutters and water-drawers (Josh. 9:27). So I heard in the name of Rabbi Menahem of blessed memory.
לְעוֹבְדֵי הָעִיר, "as servants" in Old French: to the workers.

Verse 19

of all the tribes of Israel shall serve him for they gave them this as a portion of the land.

Verse 20

The entire offering that is hallowed, that is separated from the great separation, amounts to 25,000 by 25,000 rods.
a square [Heb. רְבִיעִית,] a square, alongside the offering for the Sanctuary, for the priests and the Levites, and the possession of the city.
the possession [Heb. אֲחֻזַּת,] porpris in Old French; precincts.

Verse 21

And the remainder shall be for the prince, etc. and the remainder of the length of the great separation.
on either side to the east and to the west of the offering of the Sanctuary and the possession of the city.
alongside 25,000 of the offering alongside the 25,000 width of the offering extending to the eastern border of the entire land of Israel.
and to the west, alongside, etc. and likewise to the west, facing the three strips of the priests, the Levites, and the city's possession, in the width of 25,000.

the western border [Heb. עַל-גְּבוּל יָמָּה,] like עַד גְּבוּל יָמָּה, until the ocean.
opposite the portions opposite the length of the tribes' portions.
shall belong to the prince [lit. to the prince,] it shall be.
and the offering of the Sanctuary... shall be i.e., the strip of the priests.
and the Sanctuary of the House shall be in its midst Everything is in the middle of the inheritance of the prince.

Verse 22

Both the possession of the Levites and the possession of the city That, too, shall be in the midst of what belongs to the prince.
between the border of Judah and the border of Benjamin The entire width of the strip that is between these two tribes, Judah on the north and Benjamin on the south, shall belong to the prince, and that is the strip that was separated first, a width of 25,000, with a length [that follows] the portions of the tribes.

Verse 23

And the rest of the tribes shall receive [portions] south of that strip, Benjamin alongside it, and beside him Simeon, beside him Issachar, beside him Zebulun, and beside him Gad. Gad is therefore at the southern boundary of the land of Israel.

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

And alongside the border of Gad its southern boundary.
from Tamar to the waters of Meribath-kadesh, to the brook [It starts] from Jericho, the city of date palms (תְּמָרִים), in the eastern corner, and comes to the west to the waters of Meribath-kadesh, and proceeds until the brook of Egypt, which empties into the Great Sea in the southwestern corner.

Verse 29

Verse 30

The exits of the city the gates of its four sides.
measures that is of the measuring rod: 4,500 rods.

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

All around, it amounts to 18,000 The perimeter of the city is 18,000 rods. This is the sum total of its four sides.
and the name of the city from that day will be “The Lord is There.” Jonathan renders: “And the name of the city had been declared as of that day that the Lord caused His Shechinah to rest there.” It shall not be called by a name other than the original name that it had since the day that Abraham bound Isaac his son there, for he called it Yireh, and its name had been Shalem, thus forming “Jerusalem” (Gen. Rabbah 56:16). It may also be interpreted: and the name of the city in the future, from when it is built and thenceforth, shall be “The Lord is There.”